

JPRS 76474

23 September 1980

China Report

POLITICAL, SOCIOLOGICAL AND MILITARY AFFAIRS

No. 119



FOREIGN BROADCAST INFORMATION SERVICE

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CONTENTS

INTERNATIONAL AFFAIRS

'XINHUA' Correspondents View Zimbabwe's Agriculture (XINHUA, 12 Sep 80)	1
Resolution on Military Conflict in El Salvador Noted (XINHUA, 7 Sep 80)	3
International Conference on Namibia Opens in Paris (XINHUA, 12 Sep 80)	4
Briefs	
French Official Receives Journalists	5
Belgian Views NATO Commitment	5
Singapore Official on USSR, Refugees	5
Puppet Troupe in U.S.	6
Swiss Military Band	6
Nepalese Government Presents Rhinoceros	6
Acrobats Premiere in Adelaide	7
Acrobatic Troupe in Rwanda	7
Minority Troupe in Togo	7
Australian-French Nuclear Agreement	7
Guatemalan Unrest	8
Romanian Military Expenditures Cut	8
Seychelles Delegation in Jiangsu	8
Burmese Delegation in Jiangsu	8

PARTY AND STATE

CPPCC Personnel Changes Reported (Chang Yun-feng; WEN WEI PO, 12 Sep 80)	9
---	---

Liu Shaoqi's Role in Postwar Negotiations With Chiang Recalled (LISHI YANJIU, 15 Apr 80)	10
Report of Tangshan Symposium on Evil Practices (GONGREN RIBAO, 30 Jul 80)	19
County Official Charged With Misuse of Authority (GONGREN RIBAO, 30 Jul 80)	22
'Class Struggle' Said to Still Exist Among the People (Ran Zongfu; LIAONING DAXUE XUEBAO--ZHEXUE SHEHUI KEXUE BAN, No 2, 1980)	24
Marxism and Emancipation of Mind (Wang Ruoshui; RENMIN RIBAO, 8 Aug 80)	28
Principle of Conformity Assailed (Lu Yanyu; DAZHONG RIBAO, 10 Jul 80)	32
Listening To Truth Is as Important as Speaking Truth (Zhao Jinliang; DAZHONG RIBAO, 10 Jul 80)	36
Intellectuals' Wages, Status Must Be Raised (Li Chun; RENMIN RIBAO, 7 Aug 80)	39
Briefs	
Xizang CPPCC Delegation	42
Gansu National Day Delegation	42
Gansu Personnel Affairs Conference	42
Liaoning Young Cadres	43
Liaoning CCP Committee Delegation	43
Liaoning Reception	43
Jilin People's Congresses	43
Hunan Urban Work Conference	44
Hunan Newspaper Readers' Letters	44
Hubei Rural CYL Conference	44
Hubei Leader Memorial Service	45
Henan Discussion Meeting	45

MILITARY AND PUBLIC SECURITY

Sichuan Air Force Unit Trains First Group of Tibetan Pilots (SICHUAN RIBAO, 6 Aug 80)	46
Briefs	
Shenyang Public Trial	47
Hubei Soldiers Flood Resistance	47

SOCIOLOGICAL, EDUCATION AND CULTURE

First Public Opinion Poll Conducted in Shanghai (JIEFANG RIBAO, 8 Jul 80)	48
--	----

Briefs

Yunnan Village Library	50
Yunnan Education Meeting	50
Tianjin University Fire	50
Beijing Tourism College	51
Qinghai Primary Education	51
Hubei Tomb Find	51
Shanghai TV Programs	51

INTERNATIONAL AFFAIRS

'XINHUA' CORRESPONDENTS VIEW ZIMBABWE'S AGRICULTURE

OW120956 Beijing XINHUA in English 0933 GMT 12 Sep 80

[Text] Salisbury, September 11 (XINHUA correspondents)--Zimbabwe's agriculture, the mainstay of the country's economy, has bright prospects. This is the conclusion drawn by these correspondents after visiting the Salisbury agricultural show which ended here recently.

Zimbabwean Prime Minister Robert Mugabe praised the exhibition, the first of its kind since the country's independence, as the showcase of the country's agriculture.

On display were products of agriculture and animal husbandry, and agricultural machinery, which attracted some 170,000 visitors.

At the show, visitors also saw high-quality maize and wheat, beans and peanuts, red sorghum and millet, in which Zimbabwe is now self-sufficient.

Zimbabwe is one of the few central southern African countries which enjoys a high level of agricultural development. The country produces an average of three million tons of grain per year, of which one-third is exported.

Normally, farm products account for 45 per cent of the country's total exports.

Despite a drought last year, agricultural output was valued at 523 million Zimbabwean dollars, accounting for 12.5 per cent of the country's GNP. Net income from grain exports reached 190 million Zimbabwean dollars, 30 per cent of the country's foreign exchange earnings.

The grain on the markets in Zimbabwe mainly comes from the 5,400 farms throughout the country. But individual farmers have been producing more and more grain.

It is reported that the reason why Zimbabwean farmers have stable and high yields of maize, the country's staple food, is that they keep breeding seeds of good strain.

On display at the show were also a dozen varieties of maize cultivated by the Zimbabwean Maize Seeds Association.

The 145 members of the association breed and test various kinds of maize seeds on their farms and sell them after strict examination.

Besides grain, Zimbabwe also produces cash crops such as tobacco, cotton, sugarcane, fruit and coffee.

Although the history of cultivating apples and citrus fruit is not long in Zimbabwe, large quantities of these fruits are now produced, with a surplus for export after meeting domestic demands.

Leaving the exhibition hall, we went to a large tract of lawn where sheep, cattle, pigs and poultry were on display. The mere number of pigs and cattle shows that animal husbandry is thriving in the country.

The section of the agricultural development department drew special interest from the visitors.

There, people were informed of the work done by the departments concerned to resettle refugees and restore agricultural production.

An official of the show said that up to now, 75,000 bags of seeds of maize, peanuts, cotton and vegetables have been distributed to 280,000 refugee families. This ensures that the 1.2 million refugees in the country will be ready for the first post-independence spring sowing before the October monsoons.

CSO: 4020

INTERNATIONAL AFFAIRS

RESOLUTION ON MILITARY CONFLICT IN EL SALVADOR NOTED

OW071634 Beijing XINHUA in English 1617 GMT 7 Sep 80

[Text] Beijing, September 7 (XINHUA)--The confrontation within the Salvadoran armed forces has been solved for the time being, according to Western news agency reports quoting Salvadoran military sources from San Salvador.

The Salvadoran five-man ruling junta met with the military garrison commanders on September 5 over the recent crisis in the armed forces. With the mediation of the three civilian junta members, the commanders agreed at the meeting to stand by the reassignment order which triggered off the confrontation a few days ago. But they pointed out that similar decisions to be made in the future would be ineffective without the signature of all the junta members.

The order, signed only by junta member Colonel Jaime Gutierrez and Minister of Defence Guillermo Garcia, would strip the troop commands from the supporters of moderate junta member Colonel Adolfo Majano, thus provoking the moderates' strong reaction. The two sides had placed their troops on a virtual state of alert.

Observers in El Salvador believed that the two sides' compromise had brought about an end to the crisis on the surface, but had not eliminated the root cause of the crisis.

According to a UPI report, at present the Gutierrez loyalists control 10 garrisons, while Majano supporters command five barracks, with eight commanders reportedly neutral.

CSO: 4020

INTERNATIONAL AFFAIRS

INTERNATIONAL CONFERENCE ON NAMIBIA OPENS IN PARIS

OW120302 Beijing XINHUA in English 0250 GMT 12 Sep 80

[Text] Paris, September 11 (XINHUA)--A 3-day international conference in solidarity with the struggle of the people of Namibia opened at the UNESCO House here this afternoon.

Paul J. F. Lusaka, president of the United Nations Council for Namibia and permanent representative of Zambia to the U.N., said in a statement that "South Africa has intensified the militarisation of the territory. The concentration of troops which now reaches some 75,000 to 100,000 men, aims at intimidating the Namibian people and launching armed assaults against independent African states, particularly Angola and Zambia."

He pointed out: "By pretending to negotiate under the sponsorship of the five Western powers, South Africa has attempted to change international perception of the character of its actions in Namibia." He declared that "the United Nations will never allow its solemn commitment to the people of Namibia, to be jeopardised by the false initiatives of the Pretoria regime."

In his address, Sam Nujoma, president of SWAPO of Namibia, expounded the situation in southern Africa. He declared that "our resolve remains firm and our commitment stronger than ever to persevere in the struggle until Namibia's total liberation is achieved."

He said that SWAPO is ready to cooperate in the implementation of the U.N. plan for Namibia, to sign a cease-fire, and even to meet directly with the South African regime in face-to-face talks. However, he strongly rejected "the idea of an 'all parties constitutional conference' where SWAPO is being asked to meet with South Africa's puppets and other non-representative elements in Namibia, or attempts to side-step the U.N."

He demanded that the Western countries and their multi-national companies cease their support for racist South Africa and implement comprehensive and mandatory sanctions against it.

CSO: 4020

INTERNATIONAL AFFAIRS

BRIEFS

FRENCH OFFICIAL RECEIVES JOURNALISTS--Paris, September 10 (XINHUA)--"The recrudescence of Soviet hegemonism worries us very much and, under such circumstances, united action of the great powers in the world should be organized," declared Jacques Chirac, mayor of Paris, here today. He was receiving a visiting group of Chinese journalists who arrived for a two-week tour in France at the invitation of the French Ministry of Foreign Affairs prior to President Giscard d'Estaing's visit to China. Calling to mind Sino-French relations, he noted, "We have every interest to form closer ties. China can supply a great deal to France and France can contribute to the economic development of China." He was prepared, the mayor said, to accord "exceptional welcome" to the mayor of Beijing who is expected to pay an official visit to the French capital in mid-October. [Text] [OW111230 Beijing XINHUA in English 1216 GMT [no day] Sep 80]

BELGIAN VIEWS NATO COMMITMENT--Brussels, September 11 (XINHUA)--"It is necessary to honor the commitments to the collective defense system of the Atlantic alliance. Any other attitude is harmful," Belgian Prime Minister Wilfred Martens said in a recent interview with the Belgian paper LE SOIR. The interview was published by the paper today. Belgium has not yet made a decision on the deployment of cruise missiles on its soil because of internal disputes over NATO's decision of last December on the installation of 572 cruise missiles and "Pershing II" missiles in Western Europe from 1983 onward. The prime minister said, "Belgium should and is able to play a role in the European Community and in the alliance." He added, "If we truly want the negotiations with the Soviet Union to be a success, we must show that we are firm." [Text] [OW120758 Beijing XINHUA in English 0741 GMT 12 Sep 80]

SINGAPORE OFFICIAL ON USSR, REFUGEES--Islamabad, September 11 (XINHUA)--"It is the Soviet Union which is responsible for the sad conditions both in Kampuchea and Afghanistan," and "this is an evil force," Mr. S. Rajaratnam, deputy prime minister of Singapore, told the Afghan refugees near Peshawar this afternoon. Addressing them during his visit to their tentage village, Mr. S. Rajaratnam paid high tribute to their morale and urged the Afghan refugees to forge unity in their ranks. With unity they could fight even the biggest power successfully, he said. He told the Afghan refugees that their struggle is not only for

themselves, but is also for the Singaporeans. He assured them that the people of the countries of this area, including Thailand, Singapore and Kampuchea, had full sympathies for them. Pakistan President Mohammad Ziaul Haq and Deputy Prime Minister S. Rajaratnam exchanged views in depth here yesterday afternoon about the global situation in general and the situation in Southwest and Southeast Asia in particular. There was a complete identity of views on these questions. Rajaratnam is winding up his two-day visit today. [Text] [OW111752 Beijing XINHUA in English 1744 GMT 11 Sep 80]

PUPPET TROUPE IN U.S.--New York, 9 Sep (XINHUA)--The Fujian Puppet-show Troupe ended its performance here today. The four shows presented by the troupe in the auditorium theater of the American Museum of Natural History attracted an audience of nearly 2,000. In the plays, all derived from legend and Chinese classics, the singing, dancing, acting and acrobatics were combined so well that the puppets seemed alive on the stage. Every show received a long-standing ovation. The spectators praised the troupe as one of the best Asian art performance group. At the invitation of the U.S.-China Peoples Friendship Association and the Asian Society, the Fujian Puppet-show Troupe, the first one touring U.S., arrived in Boston on 29 August and gave a performance there to celebrate the annual national convention of the USCPFA. The troupe will leave here tomorrow for Washington D.C., Houston, St. Louis, Los Angeles and other U.S. cities. It will also visit Toronto and Montreal in Canada. [Beijing XINHUA in English 0220 GMT 10 Sep 80 OW]

SWISS MILITARY BAND--Guangzhou, 10 Sep (XINHUA)--A capacity audience of 1,500 warmly applauded the Swiss "Landwehr" (National Defense) Music Corps of the state and the city of Fribourg at its Chinese premiere here this evening in the Guangzhou Friendship Theatre. Under the baton of composer Jean Balissat, the Swiss musicians presented Swiss, Chinese and compositions from other countries. Present at the concert were Huang Jingbo, vice-governor of Guangdong Province, Luo Peiyuan, vice-chairman of the Guangzhou Revolutionary Committee, and the corps leader, Mr. Pierre Glasson. The "Landwehr" artists arrived in Guangzhou from Hong Kong by train yesterday afternoon. A reception in their honour was given the same evening by the cultural bureau of Guangdong Province. The corps will leave here for Beijing on 12 September after 1 more concert here tomorrow. [Beijing XINHUA in English 1638 GMT 10 Sep 80 OW]

NEPALESE GOVERNMENT PRESENTS RHINOCEROS--Int Kathmandu, 10 Sep (XINHUA)--A female rhinoceros was presented by his majesty's government of Nepal as a gift to the Chinese Government recently. The 11-month-old rhinoceros weighing about 500 kilos was transported to Rangoon by a Nepalese charter flight on 26 August. It will be taken to Beijing by a special Chinese plane today. Supervisor Muktinarayan Shrestha and rhino caretaker Bishnu Bahadur of the Nepal Zoo left for Rangoon to hand over the rhinoceros to two responsible workers of the Beijing Zoo who were already there. Meanwhile, the Nepalese Government presented a pair of rhinos to the Burmese Government. According to the Nepal national park and wildlife preservation office, rhinos had been made gifts with a view to increasing friendship and goodwill with friendly countries. [Beijing XINHUA in English 1500 GMT 10 Sep 80 OW]

ACROBATS PREMIERE IN ADELAIDE--Adelaide, South Australia, 9 Sep (XINHUA)--The first performance by the Nanjing Acrobatic Troupe of China here this evening was applauded over 120 times by 2,000 spectators. K. Seaman, governor of the state of South Australia watched the performance and went backstage to greet the Chinese acrobats. He said, "The audience loved every minute. You are great ambassadors of the people." Adelaide is called "Festival City." "The Adelaide Festival" is held annually and a lot of international artists come to visit and perform here. The troupe arrived here on 7 September after a performance tour of Perth. [Text] [Beijing XINHUA in English 1821 GMT 9 Sep 80 OW]

ACROBATIC TROUPE IN RWANDA--Kigali, 9 Sep (XINHUA)--The Shaanxi Provincial Acrobatic Troups of China left here for Mauritius this afternoon after a 10-day visit to Rwanda. During its stay, the troupe gave six performances in the capital and other cities. The performances were praised by spectators who said they had never seen such wonderful performances before. Thanks to the meticulous arrangements of the Rwandan Government, the troupe's visit was a complete success. Rwandan artists performed national dances to entertain their Chinese colleagues. The Rwandan Ministry of Youth and Sports gave a farewell reception in honour of the Chinese acrobatic troupe. [Text] [Beijing XINHUA in English 1300 GMT 9 Sep 80 OW]

MINORITY TROUPE IN TOGO--Lome, 9 Sep (XINHUA)--The Xinjiang Song and Dance Ensemble of China gave its premiere here this evening to the warm welcome of over 2,000 spectators. Watching the presentation, which included 14 items of songs, instrumental music and national dances, were Togolese Minister of Youth, Sports and Culture Voule-Frititi and diplomatic envoys of various countries here. The Chinese ensemble arrived here yesterday. [Text] [Beijing XINHUA in English 0357 GMT 10 Sep 80 OW]

AUSTRALIAN-FRENCH NUCLEAR AGREEMENT--Canberra, September 11 (XINHUA)--Australia and France have decided to strengthen their cooperation in resources area including nuclear transfers, announced a joint statement issued here today. The statement by visiting French Industry Minister Andre Giraud and Australian Deputy Prime Minister and Minister for Trade and Resources Doug Anthony said that a joint Australian-French resources committee would be formed to explore the potential for closer collaboration between Australia and France in the area of resources trade and development. In regard to uranium, the statement said, officials of the two countries have agreed on a draft nuclear transfers agreement which is now being submitted to both governments for ratification. It is provided, among other requirements, that Australian uranium would not be used for military or explosive purposes. At a press conference, Andre Giraud said that France will need approximately 10,000 tons of uranium a year by 1990. [Text] [OW111910 Beijing XINHUA in English 1902 GMT 11 Sep 80]

GUATEMALAN UPRISINGS--Beijing, September 6 (XINHUA)--A high-powered bomb exploded in front of the National Palace in Guatemala City yesterday, killing seven people and injuring over 50 others, according to a report from Guatemala City. According to an official report, the bomb planted in a car parked outside the building of the National Palace went off at 9:45 a.m. At least 30 cars were destroyed. Guatemalan President Romeo Lucas Garcia was not in his office when the blast occurred but some government employees were injured. Security forces blockaded the spot immediately after the explosion and made investigations. The blast could have been aimed at scaring the general public from attending a rally scheduled for September 7 to show support for the Guatemalan Government, official sources said. On the same day, two other explosions took place in the city, but no damage or injuries were caused. The Red Cross Society and fire brigade had received anonymous telephone calls warning that more explosions would be set off in the city. Guatemala has been under military rule since 1954. Social contradictions and acts of violence had increased in recent years. In the past two years, about two thousand people lost their lives because of incidents of political violence. [Text] [OW061335 Beijing XINHUA in English 1326 GMT 6 Sep 80]

ROMANIAN MILITARY EXPENDITURES CUT--Bucharest, September 10 (XINHUA)--The executive political committee of the Central Committee of the Romanian Communist Party at a session yesterday decided to cut down the country's military expenditures for 1980 by about 2,000 million lei, administrative and other expenditures by 4,000 million lei in order to boost the programmes of national development and higher living standards for the people, according to the Romanian AGERPRES News Agency. Yesterday's session also approved the principles governing Romania's participation in the forthcoming 35th U.N. General Assembly session and its proposals. The session also ratified some bills including one of development of small industrial enterprises. [Text] [OW101218 Beijing XINHUA in English 1204 GMT 10 Sep 80]

SEYCHELLES DELEGATION IN JIANGSU--The delegation of Seychelles People's Progressive Front led by Guy Simon, general secretary of the front and minister of administration and political organization, arrived in Nanjing, Jiangsu, on 3 September, greeted at the railway station by Hu Hong, secretary of the Jiangsu Provincial CCP Committee. The same evening, Hu Hong hosted a banquet in honor of the guests from the Seychelles. Having toured Nanjing, the delegation left for visit to Wuxi on 4 September. [Nanjing Jiangsu Provincial Service in Mandarin 2300 GMT 4 Sep 80 OW]

BURMESE DELEGATION IN JIANGSU--The Burmese agricultural delegation led by U Kyaw Htain, vice minister of agriculture and forests, arrived in Nanjing on 8 September for a visit to Jiangsu Province. During its stay in Nanjing, the delegation visited the provincial academy of agricultural science and experimental plots for paddy and cotton and had discussions with experts concerned. On 8 September, provincial vice governor Li Zhizhong met and feted the Burmese friends. Provincial agriculture and forestry department deputy director (Zhu Tongwen) and deputy director of the provincial alien affairs office (Bai Xizhi) were present on this occasion. The delegation left Nanjing for visits to Zhenjiang and Wuxi on 9 September. [Nanjing Jiangsu Provincial Service in Mandarin 2300 GMT 8 Sep 80 OW]

CSO: 4005

PARTY AND STATE

CPPCC PERSONNEL CHANGES REPORTED

HK120429 Hong Kong WEN WEI PO in Chinese 12 Sep 80 p 1

[WEN WEI PO special correspondent Chang Yun-feng's long-distance call from Beijing early 12 September: "CPPCC Session Closes Today--There Will Be Changes in the Leading Personnel"]

[Text] A closing ceremony of the third session of the current CPPCC National Committee will be held this afternoon. During the closing ceremony, the nomination of eight people as CPPCC vice chairmen will be put to the vote and approved. Following are the names of those nominated by the CPPCC Standing Committee: He Changgong, Xiao Ke, Cheng Zihua, Yang Xiufeng, Sha Qianli, Bao Erhan, Zhou Peiyuan and Qian Changzhao. Since they have been selected through full consultations, it is expected that today's session will vote for the nomination.

CPPCC vice chairmen Wei Guoqing, Peng Chong, Zhao Ziyang, Song Renqiong, Yang Jingren and Baingen Erdini Qoigyil Gyaincain will resign their positions as vice chairmen because they have taken up leading posts of the State Council, the NPC and the party Central Committee. Their resignations will be approved at today's session. Hong Kong's well-known Henry Fok (Huo Yingdong) has been nominated CPPCC Standing Committee member. The nomination of him and other people as CPPCC Standing Committee members will also be put to the vote and approved at today's session. The current CPPCC session opened on 28 August and will close today, thus lasting 15 days. In line with the spirit of telling all, CPPCC members at the current session have expressed many critical opinions and put forward many proposals. Their speeches have been carried in the CPPCC session's bulletins. Moreover, some national newspapers and journals including RENMIN RIBAO have also carried many of their speeches.

CSO: 4005

LIU SHAOQI'S ROLE IN POSTWAR NEGOTIATIONS WITH CHIANG RECALLED

Beijing LISHI YANJIU [HISTORICAL RESEARCH] in Chinese No 2, 15 Apr 80
pp 33-46

[Article: "Refutation of the Slander by Liu Biao and the 'Gang of Four' Against Comrade Liu Shaoqi on the Topic of 'A New Phase of Peace and Democracy'"]

[Excerpts] Early in 1967, Comrade Liu Shaoqi fell victim to a false charge framed by Lin Biao and the "gang of four," who accused him of "pursuing a capitulationist line in the name of 'a new phase of peace and democracy.'" In the years that followed, they continued to sling mud at this eminent revolutionary leader who had devoted over 40 years to the cause of the proletarian revolution and who enjoyed high popularity with our party. After suffering from telling blows and cruel torture, he died in November 1969 without getting his name cleared. Over 10 years have passed since the death of Comrade Liu Shaoqi, who was known as a great Marxist. Nevertheless, "no one can avoid being judged by history" ("Collected Works of Marx and Engels" Vol 12, p 5). Nor can anyone tamper with it. Today, we must restore history to its true face by citing historical facts to expose how Lin Biao and the "gang of four" conspired to take advantage of the "new phase of peace and democracy" to create a political fraud. First, it is necessary for us to review how those historical scums framed charges against Comrade Liu Shaoqi.

During the 1960's, the first man who accused Liu Shaoqi of "pursuing a capitulationist line in the name of 'a new phase of peace and democracy'" was Qi Benyu [2058 2609 4416], a self-styled "leftist" and a historical clown.

On 8 January 1967, in a speech to representatives of the mass organizations, he framed charges against Comrade Liu Shaoqi on the basis of the latter's report entitled "A New Phase of Peace and Democracy." On 1 April 1967, he published an article entitled "Patriotism or National Betrayal?" In that article, he said: "As soon as China won the war over Japan, Liu Shaoqi became panicky in the face of aggression launched by U.S. imperialism and its lackeys. Taking a gloomy and dismal view of the future of the Chinese

revolution, he spared no effort to sell his capitulationist line to the party in the name of 'a new phase of peace and democracy.'"

On 13 April 1967, that self-styled "theorist," who had never published any theoretical work, told the enlarged session of the Military Commission: "In the wake of the victory in the war of resistance against Japan, Liu Shaoqi was frightened by war and the revolution, and was obsessed with peace. His capitulationist line was presented against this historical background. On 1 February 1946, he delivered a report entitled 'A New Phase of Peace and Democracy.' In that report, he portrayed the Kuomintang and Chiang Kai-shek as a dove, preached class capitulationism, emphasized struggle through parliament, and denounced the armed struggle. He also urged the party to give up its leadership over the armed forces and to place the people's revolutionary armed forces under the unified command of the Kuomintang." Qi Benyu added that "the famous speech entitled 'The Situation and Our Policy After the Victory of the War of Resistance Against Japan' delivered by Chairman Mao on 13 August 1945 is a criticism of the capitulationist line within the party." Since then, under the direct command or influence of Lin Biao and the "gang of four," people have often seen similar articles published in newspapers and journals. Among their representatives were "Bankruptcy of The 'Assertion of Struggle Through Parliament' in China" originally written by the editorial departments of Shanghai WEN HUI BAO, JIEFANG RIBAO and ZHIBU SHENGHUO [BRANCH LIFE] and reprinted by RENMIN RIBAO on 12 August 1967, and two other articles entitled "A Reactionary Capitulationist Program--Refuting the So-called 'A New Phase of Peace and Democracy' Proposed by China's Khrushchev" and "A Variety Show Performed by Liu Shaoqi and Chiang Kai-shek--exposing the Counterrevolutionary Nature of 'A New Phase of Peace and Democracy.'" These two articles were published in RENMIN RIBAO on 19 September and 1 December 1968 respectively.

Comrade Liu Shaoqi once remarked: "China is in a new stage of peace and democracy." This remark was a subject of continuing criticism by Lin Biao and the "gang of four" who called it the essence of his "capitulationist line." For example, Liu Shaoqi was criticized in the draft political report to the Ninth Party Congress, and in the articles: "The History of the Two-line Inner-party Struggle" and the "Commemoration of the 50th Anniversary of the Chinese Communist Party--Two Masterpieces of the Lin Family." Comrade Liu Shaoqi was also a subject of systematic criticism even in the "educational instructions on the history of the Chinese Communist Party" compiled by the former writing group of the Shanghai Municipal Party Committee, a group of hack writers hired by the "gang of four," and published on the eve of their downfall.

In this connection, Lin Biao and the "gang of four" distorted history, and confused merits with demerits and right with wrong.

We must repudiate all absurdities concocted by Lin Biao and the "gang of four."

1. On the Problem of Merging Our Army With the "Nationalist Army" and Militia Units With the Self-Defense Corps

In the wake of the victory in the war of resistance against Japan, there was a proposal to merge our army with the "nationalist army" and militia units with the self-defense corps. A perusal of the "Double-Tenth Agreement" shows that this was not Comrade Liu Shaoqi's idea but a decision by the CCP Central Committee. But ironically, this proposal was finally rejected by the Kuomintang. The struggle between our party and the Kuomintang over the future of the people's armed forces was a long story. The CCP Central Committee and Comrade Liu Shaoqi had never agreed to hand over our people's armed forces without conditions attached. The proposal for "a coalition government" adopted by the Seventh Party Congress pointed out: "The moment a new democratic coalition government comes into being in China, the Liberated Areas of China will hand their armed forces over to it. But all the Kuomintang armed forces will have to be handed over to it at the same time." (Selected Works of Mao Zedong, combined edition, p 974) In dealing with the question of the armed forces, our party has followed these two principles: First, the armed forces can be nationalized only under the democratic government system; second, it is necessary to reorganize the Kuomintang-controlled army as the first step in nationalizing the armed forces throughout the country. By sticking to these two basic principles, our party not only foiled the reactionary Kuomintang group's conspiracy to annex the people's armed forces and suppress the revolution but also effectively won over to our side the middle-of-the-road elements. A review of Comrade Liu Shaoqi's speeches and statements revealed that he had never deviated from these two principles. On the basis of these two principles, the CCP delegation presented "a draft of the program to build the country by peaceful means." On the basis of an agreement to reshuffle the Nationalist Government and the Military Commission, it also suggested that "all armed forces which took part in the war of resistance against Japan be recognized as elements of our nation's army; reasonable steps be taken to regroup the armed forces throughout the country." As a result of hard work, the Chinese People's Political Consultative Conference (CPPCC) adopted two resolutions—one on the democratization of the country and the other on the nationalization of the armed forces—resolutions which call for the formation of a three-man military commission to continue the search for specific measures to regroup the armed forces through negotiations. Although the principles concerning the military affairs set forth in the resolutions were at variance with our party's principles for building up the army, our party approved of them on the condition that millions of the Kuomintang-controlled soldiers disavow their allegiance to the fascist forces and that relevant terms contained in the resolution on the democratization of the country be carried out to the letter. Our party promised to hand over its armed forces to a democratic coalition government as soon as the Kuomintang did the same following the shakeup of the Nationalist Government. We must understand that the handing over of our armed forces did not mean converting them into an army against people but reorganizing them and the Kuomintang-controlled soldiers into an army serving the people's interests.

On 19 February 1946, Comrade Zhou Enlai flew to Yanan from Chongqing to deliver a report to the CCP Central Committee on progress in negotiations on the regrouping of the armed forces. He returned to Chongqing from Yanan on 20 February. On 25 February, he signed for our party a "basic proposal on the regrouping of the armed forces and the overall reorganization of the CCP armed forces into the Nationalist Army." On 27 February, JIEFANG RIBAO published the text of this basic proposal. On 5 March, JIEFANG RIBAO front-paged a statement by Chairman Mao Zedong saying: "I want to take this opportunity to reaffirm that the CCP will do everything possible to resolutely and thoroughly implement the three agreements (the armistice agreement, the CPPCC resolutions and the proposal to regroup the armed forces throughout the country)."

On 12 October 1945, the CCP Central Committee issued the following inner-party instruction: "Even after regrouping, our side still can devise ways to keep its military strength intact." In other words, we would never hand over the people's armed forces to the reactionary group in betrayal of the principles we stand for. Yet, this does not mean that we could not adopt a flexible policy to reach a certain agreement with the Kuomintang in the people's interests. The CCP Central Committee's strategy at that time was to combine the firm principles the proletariat stood for with a flexible policy. But in disregard of the aforementioned fact, Lin Biao and the "gang of four" described this correct strategy adopted by the party as a capitulationist line promoted by Liu Shaoqi. In order to deceive the people, they falsely accused him of "ganging up with the reactionary elements of the International Communist Movement in laying down guns."

II. On the Problem of Being Officials in the Kuomintang Government

Lin Biao and the "gang of four" said: "Liu Shaoqi wanted our party to hand over its army and revolutionary base areas to Chiang Kai-shek, to send a few men to "be officials" in the Kuomintang government and to "join the U.S.-Chiang reactionary group in building the country." Was this a kind of national betrayal? Those who did not know history could be easily deceived by them.

As far as the talk about being officials in the Kuomintang government was concerned, Comrade Liu Shaoqi always shared the same view with the party. CCP members have never vowed not to be officials. Before becoming officials, we must make sure what kind of officials we are going to be. Col David D. Barrett, head of the U.S. Army Observer Group in Yanan, once said to Chairman Mao Zedong: "You should listen to Hurley and send a few men to be officials in the Kuomintang government." Chairman Mao Zedong replied: "It is no easy job to be an official bound hand and foot; we don't do it. If we become officials, our hands and feet must be unfettered, we must be free to act, that is, a coalition government must be set up on a democratic basis." ("Selected Works of Mao Zedong," combined edition, p 1031) This statement clearly tells us that we can agree to become officials in a coalition government under the democratic system. This was precisely what Comrade Liu Shaoqi once said.

The problem of being officials was closely connected with the problem of a coalition government. A dispute over official appointments to the coalition government came after the CCP acted in the people's interests in proposing to set up a coalition government on a democratic basis. A fierce struggle erupted over this issue during a CPPCC session. During that struggle, the CCP fought hard in order to win enough seats in the proposed coalition government for the proletariat and the broad masses, while the Kuomintang did everything possible to keep the interests of the big landlords and the bourgeoisie intact. The struggle was in essence a debate over whether or not the Kuomintang dictatorship should be nullified.

Chiang Kai-shek resolutely prevented us from joining the government. At that time, on the basis of an understanding between the CCP and the Kuomintang, the Nationalist government had to undergo a reshuffle as soon as the CPPCC session closed. Our party insisted on reshuffling the National Government. In order to preserve his dictatorial rule, Chiang Kai-shek reneged on his promise to allocate 14 out of 40 Cabinet members to the CCP and the People's Democratic League in order to stall the proposed reshuffling of his government. On 2 October 1946, Chiang Kai-shek sent a memorandum to George Marshall, informing the latter of his decision to apportion 13 Cabinet-level positions instead of 14 as he had promised earlier to the CCP, the China Democratic League and "a democrat without party affiliation recommended by the CCP." In his memorandum to George Marshall dated 9 October 1946, Comrade Zhou Enlai sternly pointed out: "According to a principle agreed upon by both sides, 14 Cabinet members out of 40 or a little over one-third of the total are allotted to the CCP and the China Democratic League as a guarantee to prevent the other side from unilaterally changing the program to build the country by peaceful means. Now the apportionment of 13 Cabinet members to the CCP and the China Democratic League as proposed by the Kuomintang government cannot give this guarantee. Furthermore, counting that lone Cabinet member allotted to a democrat without party affiliation as part of our representation in the government is inconsistent with the resolution adopted by the CPPCC session."

The outcome of this dispute over 14 or 13 seats reserved for the CCP and the China Democratic League in the government would determine whether or not the two parties could retain their veto power and whether or not the nullification of the Kuomintang or one-party dictatorship could be guaranteed. While falsely accusing Comrade Liu Shaoqi of seeking an official position for himself in the government, and echoing the voice of the international revisionist line, Lin Biao and the "gang of four" never mentioned the proposed coalition government and relevant facts. Would such charges anger the Marxists and gladden the Kuomintang reactionary group?

III. On "Three Nations, Three Political Parties and Three Categories of People"

The hack writers of the "gang of four" said: the "essence" of Liu Shaoqi's capitulationist line was a call for "cooperation among three nations, three political parties and three categories of people in introducing democracy to China." From 1967 to 1976, they repeatedly criticized this "essence." Their efforts proved ineffective because the "essence" they criticized represented the correct political line of the CCP Central Committee.

On 11 February 1945, the Soviet Union, the United States and the United Kingdom ended their Crimea (Yalta) conference with a communique opposing the civil war and favoring the formation of a coalition government in China. This proposal was endorsed by Comrade Mao Zedong in an editorial he wrote for XINHUA. ("Selected Works of Mao Zedong," combined edition, p 1049) On 26 August 1945, the CCP Central Committee issued an inner-party circular saying: "At present, the Soviet Union, the United States and Britain all disapprove of civil war in China." ("Selected Works of Mao Zedong," combined edition, p 1051) On 15 December, U.S. President Truman made a statement opposing the civil war and favoring the convention of a national assembly represented by the major political parties in China. On 27 December, the foreign ministers of the Soviet Union, the United States and the United Kingdom issued a joint communique indicating that the Nationalist government should absorb democrats, the civil war in China should be stopped and that the three countries had no intention of interfering in the internal affairs of China. On 30 December, a spokesman for the CCP Central Committee issued a statement "warmly welcoming" the agreement reached by the three foreign ministers. Years later, a footnote explaining this situation was added to the "Selected Works of Mao Zedong." This footnote was inserted as an explanation of the following sentence: "At present, the Soviet Union, the United States and the United Kingdom all disapprove of civil war in China," contained in the "Selected Works of Mao Zedong." On 28 August 1945, in his "Report to Comrades Going To Work in Northern China," Comrade Liu Shaoqi pointed out that the United States had never stopped serving the interests of the bourgeoisie.

The "three political parties" refer to the Communist Party, the Kuomintang and the China Democratic Party. At that time, any coalition government without the Kuomintang's participating was an idiot's day dream. The "double-tenth agreement" was an agreement between the Kuomintang and the CCP, while the CPPCC resolutions were mainly a result of cooperation between the two parties. Our party never regarded Chiang Kai-shek as an "angel of peace." In this connection, Comrade Liu Shaoqi said in his "report on the situation" on 1 February 1946: "It seems that the Kuomintang or Chiang Kai-shek is very reluctant to introduce democracy to China. Therefore, the path to democracy in China is still marked by twists and turns. In the future, the possibility of violence and of scrapping agreements to introduce democracy to China still cannot be ruled out." He concluded this report by

calling Chiang Kai-shek a representative of "forces against the people and democracy." (Please draw your own conclusion on whether this is a capitulationist line!)

After the CPPCC adopted those resolutions, the talk about cooperation between the Kuomintang and the CCP had to go on as a part of the political struggle. Our party undoubtedly had to secure the cooperation of the China Democratic League in this connection. An assessment of the aforementioned quotation from Comrade Zhou Enlai's memorandum to George Marshall also reminded us of the need to achieve close unity between the CCP and the China Democratic League in order to retain their veto power in a coalition government. "Cooperation between the two parties (plus the Democratic League)" was also mentioned in the inner-party circular of the CCP Central Committee. ("Selected Works of Mao Zedong," combined edition, p 1051) As a matter of fact, the China Democratic League was willing to cooperate with our party at that time.

The "three categories of people" refer to the working people, the national bourgeoisie and part of the big bourgeoisie. Cooperation among the three categories of people was mentioned in such historical documents as the "double-tenth agreement" and the CPPCC resolutions. The Kuomintang's repeated reneging on its promise eventually led to the cancellation of its cooperation with our party. Could we deny the non-violent aspect of the revolution?

During the liberation war, the revolution advanced triumphantly at an unprecedented pace. This was a victory for our party's political line and a triumph of the revolutionary strategy over the counterrevolutionary strategy. Although the military struggle is important, the importance of the political struggle should not be underestimated. Only by achieving successes on these two fronts could our party attain the aim of winning the all-out support of the people throughout the country to completely isolate the Chiang Kai-shek reactionary group until he was defeated and new China came into being.

During the liberation war, the so-called "capitulationist line" was non-existent. The September 1948 meeting of the CCP Central Committee concluded: "Since the Seventh Party Congress held in April 1945, the Central Committee and the leading cadres of the whole party have displayed even greater unity than during the war of resistance against Japan." ("Selected Works of Mao Zedong," combined edition, p 1236) What were Lin Biao's and the "gang of four's" motives behind their criticism of the "new phase of peace and democracy"?

A review of their absurd criticism reveals that in order to overthrow Comrade Liu Shaoqi, they could call a stag a horse, confuse right with wrong, and adopt dirty tactics to frame charges against the victim without looking into the CCP Central Committee documents and without taking into account historical facts. Their aim was to overthrow not only Comrade Liu Shaoqi but also a

large number of old cadres and to topple our party; their unreasonable opposition to peace and democracy was a manifestation of an ultraleft trend of thought.

According to their logic, talking about peace means practicing revisionism and a towering crime. Under their influence, such phrases as "the party struggles for peace and democracy" were obliterated from the instructions on the history of the party in schools. People were even prohibited from publicizing and conducting research on achievements by Communist Party members in the Kuomintang-controlled areas. According to a strategy based on the ultraleft trend of thought promoted by Lin Biao and the "gang of four," the CCP should have started a civil war and openly proposed such slogans as "struggle to prepare for war" "down with Chiang Kai-shek and liberate all of China!" as soon as China won the war over Japan. They neither analyzed historical events in concrete terms nor observed all forms of struggle in history from the historical point of view. They were only good at mechanically copying such dogmatic terms as "we are believers in the inevitable victory of the revolutionary war." In this way, they trampled under foot Marxism.

Lenin once said: "Marxism holds that all forms of struggle should be adopted." ("Collection of Lenin's Works," vol 11, p 196) "Marxism calls on us to adopt a historical attitude toward all forms of struggle. Only those who did not know dialectical materialism would discuss such matters without taking into account the historical background." ("Collection of Lenin's Works," vol 11, p 197) During the Democratic Revolution in China, the war was the primary form of struggle, which had to be accompanied by secondary forms of struggle. A review of the long history of our revolution shows that war is a solution to problems. Just as Comrade Mao Zedong said, under specific circumstances, the form of armed struggle must be changed to a peaceful form of struggle. ("Selected Works of Mao Zedong," combined edition, pp 242-243) It is entirely wrong to deny all peaceful forms of struggle. After the victory in the war of resistance against Japan, there was a stalemate in peace negotiations between ourselves and the enemy because either side could not wipe out but was actively prepared to wipe out the other. The political form of struggle became very important at a time when the people demanded peace and we had to respond in kind. But we must always bear in mind the objective of our struggle. On 17 August 1958, Comrade Mao Zedong said in this connection: "The new phase of peace and democracy will provide time and opportunity for us to capture the national political power."

On 15 September 1956, Comrade Liu Shaoqi delivered a "political report to the Eighth Party National Congress on behalf of the CCP Central Committee." In that report, he said: "The Seventh Congress of our party adopted a policy calling on the Kuomintang to form a coalition government with the participation of all democratic forces throughout the country. After the war of resistance against Japan was over, our party had held a series of peace negotiations with the Kuomintang in hopes of avoiding the civil war and realizing the social and political reforms in China by peaceful means. In

the quest for peaceful reforms, our party had neither lowered its guard nor given up the people's armed forces. Our policy was: If the Kuomintang wanted peace and were willing to carry out reforms for the benefit of the people, we would try our best to do our part. But we must realize that whether peace could be achieved or not depended on the ruling class at that time rather than on us. If the Kuomintang reactionary group wanted to impose war on the people, we were also fully prepared to mobilize the people's forces to defeat it and make its starter taste its own bitter fruits.

Our party had adopted a revolutionary line which led to the birth of the People's Republic of China." ("Documents of the Eighth CCP National Congress," p 13, People's Publishing House, 1957) This political report of the Party Central Committee was adopted by the Eighth Party Congress. The aforementioned quotation is a conclusion drawn from history.

9574

CSO: 4005

PARTY AND STATE

REPORT OF TANGSHAN SYMPOSIUM ON EVIL PRACTICES

Beijing GONGREN RIBAO in Chinese 30 Jul 80 p 2

[Symposium Report: "Courageously Carry Out in Uncompromising Struggle Against Evil Practices; Report of a Conference of Concerned Comrades Held at Tangshan To Expose and Resist the Mistakes of Guo Huichuan and Others"]

[Text] Editor's Note: To strictly enforce party discipline and promote justice, the Tangshan Municipal Party Committee recently convened a conference to publicize the punishment of Guo Huichuan [6753 1920 1557] and others and commended the concerned comrades of the party committee and league committee at the Huaxin Textile Plant in Tangshan and the Lubei District Public Security Bureau. On the morning of 22 July this newspaper invited those comrades to a symposium and asked them to discuss the situation of the struggle against the mistakes of Comrade Guo Huichuan the others and to discuss their own feelings. Below is a report of that symposium.

Trade Unions Should Dare To Speak for the Workers

Liang Yufeng [2733 3768 1496] (cadre from the Tangshan Huaxin Textile Plant Trade Union): "After GONGREN RIBAO published our letter exposing the mistakes of Comrade Guo Huichuan and the others, it was broadcast by the Central People's Broadcasting Station early that morning and the workers discussed it a great deal. Some said I had let the cat out of the bag and were anxious for me, concerned that we might suffer the "expected retaliation." But I felt that speaking for the workers is the unshirkable responsibility of a trade union cadre. Later, RENMIN RIBAO, ZHONGGUO QINGNIAN BAO, and TANGSHAN LAODONG BAO reprinted it one after the other, and the Hebei Provincial Party Committee and the Tangshan Municipal Party Committee organized a joint investigation team to look into it. HEBEI RIBAO also ran a report and published an editorial. This increased our courage and confidence in the struggle against evil tendencies. The mistakes of Comrade Guo Huichuan and the others were finally punished. We feel very happy. From the punishment decided by the municipal party committee, one can see that, though it

is not death by beating or overlenient, they can learn from past mistakes to avoid future ones and cure the sickness to save the patient. We hope that in the future the press will grasp questions of evil practices and strive to correct party style."

In Struggling With Mistaken Tendencies, One Cannot Fear Retaliation

Jiang Shun [3068 7311] (secretary of the party branch at the Huaxin Textile Plant Repair Shop): "The Tangshan Municipal Party Committee dealt severely with the mistakes of Guo Huichuan and the others, and embodied the principle that no matter how high a party member's office, everyone is equal before party discipline. This shows the greatness and hope of our party. If we can maintain this hold, then the will of the people will incline toward the party, spirits will be happy, the work will be vigorous, and the four modernizations will be carried out well. Guo Huichuan's son Guo Zhonglin [6753 1813 2651] works in our shop, and when we exposed the problem concerning father and son, someone said we had better be careful. I said that if one is a communist, he cannot fear retaliation. He definitely cannot turn a blind eye toward evil tendencies and not do something about them."

Enforce the Law and Don't Be a Muddled Official

Wang Peng [3769 2590] (head of the Lubei District Public Security Bureau): "Last year I went to a police substation on an investigation and the substation chief told me that Guo Huichuan's son had a girlfriend from Baoding who was living with him and was demanding that he marry her. The section committee (at the time, Guo Huichuan was head of the section committee) planned to send a car and demand that the police substation dispatch two policemen to run the girl out of town. Once I had carefully thought about the matter, I understood that Guo Huichuan wanted to cover up for his womanizing son. I said that we couldn't help a bad man do bad things, nor could public facilities be used for this sort of thing. Later, Gu Jian [6253 0256] (deputy head of the Tanshan Revolutionary Committee) and a deputy secretary of the Lubei District Party Committee came looking for me, and on the pretext of maintaining social order they wanted me to let the police substation get rid of the girl. They also pointed out that human life must be treated with respect and if there was an accident the police substation would bear the responsibility. I said that the girl who had gone to Guo Huichuan's home was not an object of social concern and we would not take her in. Thus, if anyone caused an accident, they would bear the responsibility and the police substation would not be responsible. The deputy secretary of the district party committee said as well: 'Old Wang, if you can help, then help; but you can't help, and you can't violate principles, either.' Gu Jian could only leave in disappointment. The third time, Gu Jian brought Guo Huichuan's wife to the police substation with a story that the Guo family had lost a watch, and they framed the girl for stealing it (actually, the watch had not been lost at all), but we concluded by rejecting that story, too. Gu Jian and the others kept looking for us, making up stories to deceive and scare us, and if we had been the least bit negligent, we too would have made a mistake. This time we did not lose our heads. From now

on we should heighten our vigilance and firmly clarify the true facts. In enforcing the law we should be strict and fair, upright, and outspoken, and not be muddled public security bureau chiefs."

Bai Huanzhang [4101 3562 4545] (deputy chief of the Lubei District Public Security Bureau): "The crime rate of our cadre brothers is very high now. Our cases sometimes involve the detention of the children of leadership cadres, and some people frequently attempt, through a variety of means, to 'go through the back door,' demand leniency, and make trouble in the conduct of cases. This shows that the party work style is not right and that the problem some leadership cadres have in being unable to control their children is serious. These evil practices are not good. If we do not first of all stop these evil practices within the party, the four modernizations will be just idle theorizing. Old cadres fought the revolution for many years and should discipline their children and definitely not be so lenient."

We Cannot Be Tolerant of the Errors of Old Comrades in Arms

Tian Zhong [3944 0022] (head of the Huaxin Textile Plant and second secretary of the plant party committee): "Guo Zhonglin, with the connivance of his father, committed serious mistakes, and his punishment was entirely appropriate. But a responsible comrade from the municipal revolutionary committee personally came looking for me and demanded that we remove the punishment from Guo Zhonglin's file without a trace and release Guo Zhonglin. I thought that with old comrades in arms we should do things even more in accordance with party principles, so with justice on my side, I criticized his mistake and advised him not to meddle in this matter again. The second secretary of the municipal party committee for inspection of party discipline also came running to put pressure on me, but we resisted.

"From the above events, I understood that as a grassroots-level cadre, whatever one does one should keep an eye on conforming to party principles. From now on we should take the lead in maintaining party principles, strengthen the establishment of party committee team ideological work style, and improve the ranks of staff and employees to make appropriate contributions to the four modernizations.

8226

CSO: 4005

PARTY AND STATE

COUNTY OFFICIAL CHARGED WITH MISUSE OF AUTHORITY

Beijing CONGREN RIBAO in Chinese 30 Jul 80 p 2

[News Report: "Liu Mingqi Abuses His Position of Authority To Advance Personal Interests With Ill Effects"]

[Text] XINHUA reporter Zhao Derun [6392 1795 3387] reports that Liu Mingqi [0491 7686 1477], deputy head of the County Revolutionary Committee and the County Standing Committee of Feixiang County in Hebei, brought his son, his daughter, and his son-in-law into the party between December 1979 and April 1980--a period when he was in charge of organization work. His wife's application to join the party was also approved by the county party committee's organization section and formally reported to the county standing committee for examination and approval.

Some of Liu Mingqi's relatives had applied for party membership previously, but they were not approved because they did not meet enough of the conditions to be members of the Communist Party. After Liu Mingqi was put in charge of organizational work, he asked the party organizations of his children's and relatives' units to "grasp the training" of his relatives and "send up a report." He pressed the organization section to expedite matters, and he personally chaired the working session of the county party committee's organization section "to study and approve" it.

In March 1980, Liu Mingqi's wife was transferred from the Planned Parenthood Office and given the position of deputy head of the County Public Health Bureau. Less than 2 weeks later, Liu wanted the party organization at the Public Health Bureau to conduct "key point training" of her. Then he called the comrade from the county party committee's organization section who was responsible for recruiting new party members to come to his house for a chat. He "told about" how his wife's "work was good," and "if organizational questions were resolved he could live a little longer," etc. His wife had been punished for committing an error, and so Liu Mingqi also asked a deputy secretary of the county party committee to hurry up the matter of her entry into the party. Under these circumstances, the party organization of the Public Health Bureau did not call a meeting of the party branch to discuss the matter, but just sent Liu Mingqi's wife's application for party membership on to the upper-level party organization. Later, the party branch held

a supplementary meeting of party members and an introducer read the application for party membership but concealed the facts of her punishment and hastily passed her application for party membership. When the county party committee's organization section held a work session to discuss this matter, it was chaired by Liu Mingqi personally, and the matter was approved.

Liu Mingqi's son-in-law had already gotten into the party. He had gone to work in the county supply and marketing cooperative in 1976. The masses had many views on his work and his work style. Liu Mingqi had personally sought out the responsible persons from the supply and marketing cooperative's party general branch for a chat and had asked this responsible person to send his son-in-law's application materials for party membership to the county party committee's organization section. In less than 2 weeks, the organization section had approved his application. Then Liu Mingqi approved the organization section's transfer of his son-in-law to the county wages adjustment office and planned to assign him to the county human affairs bureau, which was just being set up.

Not long before, Liu Mingqi had given a report on the study of "Certain Guiding Principles of Political Life Within the Party" to agency cadres in the county party committee's auditorium. After hearing this report, cadres said angrily that this was a mockery! They demanded that the party organization section discipline Liu Mingqi for violating party rules and regulations.

In accordance with the demands of the broad party membership, the Hubei Provincial Party Committee and the Handan District Party Committee have conducted an investigation of Liu Mingqi's and others' use of positions of authority for personal gain, their efforts to hoodwink the organization, and their behavior destructive of the norms of party life, and are prepared to deal with them.

8226

CSO: 4005

'CLASS STRUGGLE' SAID TO STILL EXIST AMONG THE PEOPLE

Shenyang LIAONING DAXUE XUEBAO--ZHEXUE SHEHUI KEXUE BAN [LIAONING UNIVERSITY JOURNAL--PHILOSOPHY AND SOCIAL SCIENCES EDITION] in Chinese No 2, 1980 pp 25-26

[Article by Ran Zongfu (0373 1350 4395): "Class Struggle Still Exists Among the People at the Present Stage"]

[Text] At the present stage of our country, while the exploiting class has been abolished, does class struggle still exist among the people? The answer to this question must be in the affirmative. Comrades Gao Guang (7559 0342) and Li Zhenxia (2621 2182 7209), however, gave a negative answer to it in their article "At the Present Stage of Our Country, Class Struggle Does Not Exist Among the People" (LIAONING UNIVERSITY JOURNAL, 1979, Vol 6). They felt that contradictions and struggles among the people resulting from the influence of the ideology of the exploiting class are problems of ideology and awareness, and that they cannot be directly summed up as class struggle among the people. I think this view needs further deliberation.

With regard to the question of the definition of class struggle, authors of Marxist-Leninist classics have expounded that, in general, it is a struggle between two sharply contrasting classes--the oppressor and the oppressed. However, we must not derive from this that class struggles and contradictions between ourselves and the enemy are identical, and thereby deny that class struggle does exist among the people. Authors of Marxist-Leninist classics have also expounded on this. Lenin pointed out prior to the October Revolution: "Marx has consistently and ruthlessly been opposed to the fantasies of the petty bourgeoisie, which suggest that the 'people' are unanimous and that class struggle does not exist among the people." ("Selected Works of Lenin," Vol 1, pp 620-621) Since the victory of the October Revolution, Lenin not only called a class struggle the struggle between the proletariat and the small farmers who sold grain on the blackmarket and engaged in speculative activities, as well as the struggle between the force of habit of the petty bourgeoisie and anarchistic trends of thought, but he also pointed out that class struggle exists

among the working class. He said: "In order to protect the interests of the working class, doesn't the struggle during the period of transition from capitalism to socialism oppose that small minority of workers, workers' groups and strata of workers which uphold capitalist traditions (customs) and continue to use old standards to judge the Soviet nation (wanting to do less and worse work for 'it' and wanting to drag more money out of 'it')." (Collected Works of Lenin," Vol 28, p 87) Comrade Mao Zedong's theory on the existence of class struggle among the people is identical with that of Lenin's. He not only regarded class struggle between the working class and the national bourgeoisie both during the democratic revolution and prior to the basic completion of the socialist transformation as class struggle among the people, but he also called the struggle against the well-to-do middle peasants during the Agricultural Cooperative Movement a class struggle among the people. At that time, "the well-to-do middle peasants said: 'The pauper wants to operate a cooperative! Never before has it been seen that chicken feathers can fly high.' Yet chicken feathers have unexpectedly flow high. This is precisely the struggle between the socialist road and the capitalist road." It has also been said: "In the rural areas of China, one important aspect of struggle between the two roads is manifested through peaceful competition between the poor and the lower-middle peasants and the well-to-do middle peasants." ("The Climax of Socialism in China's Rural Areas," Vol 2, p 777) What is pointed out here is the struggle between the two roads, which of course has the nature of a class struggle. Comrade Hua Guofeng continues the basic concept of Comrades Lenin and Mao Zedong regarding the existence of class struggle among the people. He explicitly pointed out in his "Report on the Work of the Government" to the Second Session of the Fifth National People's Congress: "The influence of bourgeois and the ideology of the feudal class will continue to exist for a long time among the people and, to control this influence, protracted struggle and education must still be carried out. He called on us to "continually carry out class struggle economically, politically and ideologically in a correct way" at the same time as we devote our major efforts to developing social productivity.

At present, it is a fact that class struggle is mainly a struggle waged against the "six different elements" and the "two remnants." Meanwhile, there is no inner organic link among these elements and remnants to rebuild an exploiting class. Therefore, it is also a fact that a struggle against them is a class struggle without the exploiting class, which makes it a class struggle different from its original meaning. However, the realities of life in our country prove that in the course of socialist construction and development, various kinds of contradictions and struggles exist, and that among them are factors which are antagonistic to and conflict with the basic interests of the people. There are some people whose behavior objectively represents the interests and desires of the abolished exploiting class, and this thereby becomes class

struggle among the people. For instance, at present there are people who engage in graft and embezzlement, speculation and profiteering, and undermining of socialism, all of which are detrimental directly or indirectly to the socialist economic foundation. These activities are comparatively prevalent in their manifestation and are serious in their nature. Some young people blindly worship Western democracy. They regard the outworn concepts and deceitful philosophy of the capitalist class and all exploiting classes within our country and abroad a "treasure" and do their utmost to give lavish praise and high commendation to it. They combat the leadership of the party and attack the socialist system. There are also some cadres who are seriously imbued with a bureaucratic style of work and a "special privilege" mentality. They engage in legitimizing their special privileges and try to bring evil trends into the open. They therefore do not enjoy popular support and have damaged the relationship between the party and the masses of the people, and so forth. All of these are absolutely not ordinary problems of ideology or awareness but are reflections and manifestations of class struggle among the people, having the nature of class struggle itself. If we deny that this is class struggle and do not recognize that class struggle exists among the people, but believe that only the struggle waged against the "six different elements" and the "two remnants" can be called class struggle, it seems that enacting laws and a penal code as well as strengthening the legal system are not absolutely necessary at the present time, since the abovementioned people are already very few in number and will pass away in not too many years. The date when class struggle will no longer exist can be set. It is obvious that this does not conform to reality.

Comrades Gao and Li regarded that under given conditions, contradictions among the people will transform into antagonistic contradictions, which will turn into contradictions between ourselves and the enemy, and then this can be called class struggle. This approach does not start from objective reality to study problems. Certainly we do not mean that contradictions among the people constitute class struggle but that class struggle does exist among the people. If the understanding of both Comrades Gao and Li is accepted, then 90 percent or even more of the offenders in our country are criminals among the people, and only a few counterrevolutionaries whose political rights have been removed and offenders who have committed serious crimes comprise the contradictions between ourselves and the enemy. There is the problem as to the kind of struggle the remaining offenders, whose political rights have not been deprived, are part of. Do all of them constitute an ideological problem or a cognitive problem? Can this merely be called "a critical ideological struggle having factors of class struggle?" I am afraid that they cannot.

Comrades Gao and Li are also worried that if class struggle is regarded as still existing among the people, the same old ways of Lin Biao and the "gang of four" in going all out to magnify class struggle among the

masses of people will be reinstated. Actually, intensification of class struggle is not due to the recognition of the existence of class struggle among the people, but results from the line adopted during class struggle. Only when we have committed the mistake of being "left" and broadening the scope of class struggle subjectively will there be the problem of intensifying class struggle. Lin Biao and the "gang of four," in carrying out their ultraleft line, confused the problem of ideological awareness of the masses with class struggle among the people, and also confused class struggle among the people with contradictions between ourselves and the enemy. They went all out for a "total dictatorship" and eventually brought about a great calamity. Now, since Lin Biao and the "gang of four" have been smashed, if we can take note of the distinctions mentioned above and adopt correct ways for handling them, we shall not commit mistakes that will intensify class struggle. If class struggle is regarded as only creating contradictions between ourselves and the enemy, it will inevitably result in intensifying all problems of class struggle into contradictions between ourselves and the enemy, and thereby intensify class struggle. At the same time, class struggle, which itself is a problem among the people, can probably be treated wholly as a general problem. All that needs to be handled has not been handled; all that needs to be grasped has not been grasped; and all that needs to be punished has not been punished. This is very detrimental to strengthening stability and unity, consolidating the proletarian dictatorship and the socialist system, and accelerating the four modernizations. We can avoid committing mistakes of being "left" or right only by correctly recognizing the objective existence of class struggle among the people at the present stage.

9560

CSO: 4005

PARTY AND STATE

MARXISM AND EMANCIPATION OF MIND

Beijing RENMIN RIBAO in Chinese 8 Aug 80 p 5

[Article by Wang Ruoshui [3769 5387 3055]: "Marxism and Emancipation of the Mind"]

[Text] There is a theory that an excess of emancipation of the mind tends to lead to rightism which in turn leads to a negation of Marxism. In order to avoid an excessive emancipation of the mind, it is necessary that we do not lose sight of the over-riding importance of Marxist ideas when we strive for the emancipation of the mind. For this reason, in order to uphold Marxism, certain limits must be set to the emancipation of the mind.

I wish to express certain views on this subject.

What is it that we seek to emancipate when we talk about emancipation of the mind? First, we must seek to emancipate our minds from the latter-day superstitions and ultra leftist ideas promoted by Lin Biao and the "gang of four" over a period of years. Next, we must seek to emancipate our minds from all forms of superstitions, dogmatism, stereotyped writing, forbidden zones, outdated modes of thought, hackneyed bigotry and false conclusions born of limited experience, all forms of idealism and metaphysics. All these mental shackles prevent us from seeing the truth and must therefore be shattered.

The object of emancipating the mind is to find the truth, and the only criterion of truth is practice. So long as we recognize this fact, the problem of going overboard will not arise. The problem arises only when we smash to pieces what should not be smashed and give affirmation to something which should not be affirmed. As to what should be smashed and what should be affirmed, we must let practice be our guide. Why should we not smash something to bits when actual practice has proved that it should be smashed and why should we not affirm something when actual practice has proved that it should be affirmed? Of course, when there is a lack of sufficient practice, we should withhold our conclusion as to what is right and what is wrong.

When the Third Plenary Session of the 11th Party Central Committee called for emancipation of the mind, it was not concerning itself with that alone. Rather, it was stressing the fact that truth can only be found when we take practice as the criterion for determining what is true and what is not. That, in short, underlines the need to eschew the bigotry which prevailed in 1958. In that year, we shouted to the high heavens to "emancipate the mind and get rid of superstitions." That slogan led us to set our sights too high, to issue orders without rhyme or reason, to make a fad of communism and boastfulness, all of which are undesirable from an objective point of view. However, the fault did not lie with the slogan itself, but rather with the fact that we did not have a full understanding of the slogan and that we did not go about publicizing it in a proper manner. When we talked about superstitions at the time, we were referring to superstitions from abroad, superstitions in the so-called experts and superstitions in the printed word. In the process of demolishing these superstitions, we also demolished science and the need to make a conscientious effort in getting things done. At the same time, in our propaganda work, we created superstitions in our infallibility and superstitions in our subjective points of view. That gave rise to the superstitions that "the amount of production is determined by the extent of our courage" and that "we don't need to fear what cannot be done, only to fear what we fail to realize in thinking." It seemed as if the more arrogant boasts a man made, the more emancipated he was in his mind. "Eradication of superstitions" became eradication of science and "emancipation of the mind" resulted in outlandish way of thinking. Those who indulged in outlandish thoughts, while appearing to be highly emancipated, were actually the least so. Their thoughts were tightly bound by their subjective "views of the authorities," by their own petty-bourgeois fanaticism and by their selfish personal considerations. They were afraid not of unthinkable thoughts, but only of seeking truth from facts. At that time, it was fashionable to make "high-sounding claims," however irresponsible they might be. The truth of the matter is that it takes real courage to face the facts and to withstand the tremendous political and ideological pressures. The truly emancipated person is not one who spews forth patent lies to please the authorities. He is one who speaks the truth at the risk of being labelled a "rightist and conservative." When the Communist Central Committee advanced the policy of "readjustment, restructuring, consolidation and improvement," it called for the emancipation of the mind. For this reason, the slogan "emancipation of the mind" is not to be taken only as being opposed to rightism and conservatism, but also to unreasoned adventurism as well.

In short, so long as an error is allowed to become fashionable or a trend or "the views of the authorities" or a policy or a line, the human mind becomes shackled and an obstacle is placed in the emancipation of the mind. During the Great Cultural Revolution, Zhang Zhixin [1728 1807 2450] and Shi Yunfeng [0670 0061 1496] were the true heroes in the realm of mind emancipation. Although physically in chains, their minds were liberated and they were truly exemplary protagonists of Marxism.

Marxism, far from shackling the mind, emancipates the mind. In fact, Marxism itself is the product of the emancipation of the mind. Adherents of communism must make a clean break with conservative ideas. They must throw off the shackles of bigotry and narrow-mindedness represented by the enslavers, the landlords, the bourgeoisie and small producers. Does that not represent complete emancipation of the mind? Today, some young people are such ardent admirers of Western capitalism that they are completely enamored of the dregs of capitalistic culture. That is not emancipation of the mind. It is superstition. We seek to work on their minds not to stymie their thinking, but to help them to liberate themselves from their superstitions.

Marxism has also dealt a crucial blow to the fantasy cherished by thinkers in the past, namely, that they had found the "ultimate truth." In the history of philosophy, it was Hegel who first propounded the idea that the thoughts of all the thinkers of the past were the products of the time period in which they lived, that they represented but a stage in the absolute and unconditional development of the mind, that they had found only one phase of the ultimate truth, and that despite their contributions to and their stature in the history of philosophy, they had no right to lay claim to having exhausted the search for the absolute truth. Nevertheless, Hegel considered himself the only exception, claiming that he himself had finally found the absolute truth. In his critique of Hegel, Feuerbach made it clear that Hegel himself was a product of his particular era. That being the case, Hegel had no right to claim that Hegelianism represented the ultimate in the search for the absolute truth. In like manner, we should also regard Marxism in the same light. "Marxism-Leninism has in no way exhausted truth but ceaselessly opens up roads to the knowledge of truth in the course of practice." ("On Practice")

One important contribution made by Marx is that he made practice the foundation of knowledge and the criterion of truth. In the past, divine revelation served as the criterion and the standard was set by the authorities (such as saints and the churches). These and other factors served as shackles of the mind. During the 18th century, the French school of enlightenment made "reason" the sole judge for all beings: "all must defend themselves for their existence or give up their right to existence at the court of reason." (Engels: "Anti-Duhring") Does that represent emancipation of the mind? Does that mean that "reason" is so all-important that it should be above examination? Marxism makes practice the sole judge of knowledge. According to Marx, all theories must be subjected to the test of practice. That applies not only to "reason" as espoused by the proponents of enlightenment, but also to Marxism itself. No theories are above the test of practice. Thus, all superstitions and dogmas will be shattered.

Through the test of practice, Marxism must be continually supplemented, revised and further developed. Otherwise, it will cease to exist and

Marxism will become dogmatism. Dogmatism not only is no Marxism, but is the opposite of Marxism. Although Marxism originally has the effect of emancipating the mind, it may, in its development, be turned into dogmatism by certain people. Thus, a tool for the emancipation of the mind may be turned into a shackle that holds the mind in bondage. If I may be permitted to use an unfamiliar philosophical term, that is tantamount to the "dissimilation" of Marxism.

We are, of course, opposed to revisionism. We must, however, have a clear idea as to what "revisionism" means. To oppose revisionism does not mean to oppose all forms of revision. If we do not permit the revision of Marxism, are we then not guilty of dogmatism? By revisionism, we mean the revision of the basic principles of Marxism. We must not lose sight of that when we talk about revisionism. For instance, is it revisionism to oppose "the persons in power traversing the capitalistic road"? It is not, because that has nothing to do with the basic principles of Marxism, not to mention the fact that that idea does not stand up to the test of practice.

The most basic Marxist principle is the unification of theories and practice. So long as we keep that in mind, we are the adherents of the basic principles of Marxism. Both revisionism and dogmatism are opposed to that principle.

In short, emancipation of the mind is in complete consonance with Marxism. If it is true that thought emancipation is predicated upon a strict adherence to Marxism, it is even truer to say that Marxism itself demands the emancipation of the mind. Adherence to Marxism requires that we develop the ideas of Marxism and the development of Marxist ideas requires that we emancipate the mind. Otherwise, strict adherence to Marxism will come to mean strict adherence to dogmatism. So long as we have a correct understanding of thought emancipation and Marxism, a strict adherence to Marxism not only does not hamper thought emancipation, and emancipation of the mind will not lead to the negation of Marxism.

9621
CSO: 4005

PARTY AND STATE

PRINCIPLE OF CONFORMITY ASSAILED

Jinan DAZHONG RIBAO in Chinese 10 Jul 80 p 3

[Article by Lu Yanyu [7120 1484 1502]: "Persist in Differentiation and Oppose Indiscriminate Uniformity"]

[Text] All things have some universal and some individual traits. In other words, they have something in common with one another as well as something that sets them apart from one another. This concept is one of the most important points in Marxist epistemology. Comrade Mao Zedong elaborated on this subject in great depth in his philosophical treatises and evolved from it a scientific method of reinforcing universality with individuality and of enhancing individuality with universality. Today, the importance of studying Marxist epistemology and applying a scientific method to our endeavors to achieve the four modernizations cannot be overemphasized.

"In considering each form of motion of matter, we must observe the points which it has in common with other forms of motion. But what is especially important and necessary, constituting as it does the foundation of our knowledge of a thing, is to observe what is particular to this form of motion of matter, namely, to observe the qualitative difference between this form of motion and other forms. Only when we have done so can we distinguish between things." (On Contradiction) The particularity of a thing comes from within itself. It stems from its innate specialty, singularity and individuality.

These qualities constitute the particularity that sets one thing apart from another. This particularity forms the scientific basis for our preception of the world. If we look at the processes of the mind in establishing knowledge, we will realize that the mind recognizes the individual traits of things first and then, through generalization, perceive their common traits. In other words, it is a process of going from particularity to universality. We say that particularity is a component of universality. However, the former cannot substitute for the latter. By the same token, when we say that universality is the sum of particularity, we do not mean that universality is the sum of particularity, we do not mean that the former cancels out the latter. For example, the guidelines and policies of the CCP

Central Committee are formulated on the basis of a summing-up of a host of practical experiences and from an overview of the national situation. They reflect the objective laws in general and chart a general course for the nation. They are the sum of the common and universal traits of things. They are the outcome of the process of reducing particularity down to universality and letting the latter speak for the former. Lenin said in his article "On Dialectical Questions" that "Generalization only roughly describes individual traits of all things. However, no individual trait can be represented in its entirety in any generalization." ("Philosophical Notes" by Lenin, page 409) By the same token, the party's guidelines and policies, while they serve as a guide on what to do under particular circumstances, cannot cover all contingencies and may not suit every circumstance. This gives rise to the need to study the special conditions as exist in our locale and at our work unit, to adapt the party's guidelines and policies to those conditions through dialectically meshing universality with individuality, and to implement the guidelines and policies of the CCP Central Committee in a way suited to local conditions. It does not mean making all feet fit the shoe.

We must treat each case on its own merit. Failure to do so means a lack of policy. This may sound simple, but it is easier said than done. Some leading cadres exercise their leadership in disregard to the particularity of contradictions. Forgetting that different contradictions require different solutions, they practice indiscriminate uniformity in all matters, like "cutting things uniformly with a knife." When they see the party's guidelines and policies or receive instructions from their superiors, they merely copy them as they are, forward them as they are, and quote them as they are. They are content to be mere "mail rooms" and "message forwarding centers." They look upon advanced experiences as set formula and all they want to do is to repeat them. When required to do a project, they require strict conformity, to one standard and to one style. Practicing "cutting things uniformly with a knife" they are encouraging the spread of formalism, to the detriment of our party and the people. For example, when they hear "taking grain as the key link," they would have grain crops planted everywhere, whether it is a high mountain, or a beach, or a forest, or a grassland. They require cotton growers to grow food for themselves. They deny vegetable growers access to commercially available grain. In this way, they want to turn agriculture into a one-crop economy. When they hear that "pigs rank first among all domestic animals," they would allow people to raise only pigs to the neglect of other domestic animals and poultry, thus reducing animal husbandry to a one-animal activity. When they hear "agricultural mechanization," they would set the same timetable for every production brigade regardless of its financial status. As a result, the better-off brigades fail to mechanize and the poor brigades sink in debt. Similar examples defy enumeration.

How has this indiscriminate practice of "cutting things uniformly with a knife" come about? There are three reasons.

One reason is that some comrades have failed to free themselves from the mental shackles imposed by the "gang of four." When Lin Biao and the "gang of four" were riding roughshod over the nation, idealism held sway and metaphysics spread unchecked. Their messages were "to be forwarded before the night is out." Their instructions were "to be followed to the letter." Their orders were "to be carried out whether they were understood or not." Only those who did their bidding in such a manner were considered their "close followers" with "unquestionable loyalty." Anyone who took local conditions into consideration and displayed some initiative of his own would be considered rebellious and head into trouble. Those who were at their "beck and call" could stay out of trouble or, even win their favors. Thus the practice of "indiscriminate conformity" was born out of necessity if one were to survive under the "gang of four." It has been 4 years now since we smashed the "gang of four." It is time that we abandon our "survival philosophy" of the days of the "gang of four."

The second reason is blind obedience to instructions from a higher authority. Some people are content to relay the messages from their superiors word by word without any attempt to find out through investigation and study whether the instructions are suited to existing conditions and without any thought as to how to carry them out. While they themselves believe they are obedient, they are actually neglecting their duties.

The third reason is opportunism. Some people work for appearances only for their own benefit. They have no intention of doing a conscientious job as long as they can please the public and their superiors. They insist upon the indiscriminate practice of "cutting things uniformly with a knife" for no other reason than to make themselves look good. They do not care whether they are doing the right thing or the wrong thing or whether their action will benefit or harm the people. Now that we know why some people demand indiscriminate conformity, we can see that with some people it is an epistemological problem and with others it is a problem with their way of thinking and their way of doing things. To solve these problems, we must also treat each case on its own merit and prescribe a specific medicine for a specific illness.

We must study dialectical materialist epistemology. As we are faced with the historic task of realizing the four socialist modernizations and the numerous new situations and new problems that come with it, we will do well to avail ourselves of the "telescope" and "microscope" of Marxist dialectical materialism for a closer observation of things to help us solve problems. With such Marxist aids, we will be able to pinpoint the particularity and individuality of each and every problem. This is the best medicine to treat the ill of "cutting things uniformly with a knife."

We must also persist in investigation and study. There is a saying: "Once we see things clearly, we can work with great determination and use the right methods." "Seeing things clearly" is the prerequisite to "working with determination" and "using the right methods." For example, one of the

most important principles guiding our economic operation is to use our strong points to their best advantage, to do what we are good at and to avoid what we are not good at, and, to pursue economic benefits and to avoid economic disadvantages. If we are to use our strong points to their best advantage, we must make investigation and study to determine what our strong points are from one locality to another. Unless we know our strong points and weak points, we cannot make the right choice between what to do and what not to do. Unless we are sure of the advantages and disadvantages, we cannot decide what will bring benefits and what will bring disasters. Otherwise, we can say all we want to say and we can write all we want to write about "using our strong points to their best advantage: and accomplish nothing. In this context, investigation and study is an effective method to overcome bureaucratism, objectivism, indiscriminate conformity and the habit of "cutting things uniformly with a knife." We must adhere to the mass line. "What comes from the masses goes back to them." What this means is that we must sort out and systemize all the individual, scattered and unsorted experiences from the masses into theories, guidelines, policies and measures of broad application. Next we must apply these theories, guidelines, policies and measures to real-life problems so as to test them out, correct them, supplement and improve them among the masses. The process is precisely the same as combining individuality with universality and leadership with the masses. To follow the mass line means that we must respect the creativity of the masses and always keep the benefits of the masses in mind. It is not right to act according to one's personal preferences and instincts. We know that some leading comrades at certain localities are acting purely on their personal likes and dislikes when assigning responsibilities to various production units. They are wielding their "knife" to cut this and to chop that. These comrades are advised to go out and mix with the masses and to find out what the masses are thinking and doing, what they like and what they dislike. The boundless creativity of the masses will offer a cure for the nasty illness of "cutting things uniformly with a knife."

The lofty task of achieving socialist modernization has never been attempted before. Therefore, without a pioneering spirit and an ability to adapt to new conditions, it is impossible to blaze a trail toward a Chinese-style modernization. As we are embarked on a new long march, it is necessary for us to give free reign to our imagination, to be pragmatic, to dare to try new ideas and to explore new avenues. Only thus can we create a colorful and heroic world of our own.

9055

CSO: 4005

PARTY AND STATE

LISTENING TO TRUTH IS AS IMPORTANT AS SPEAKING TRUTH

Jinan DAZHONG RIBAO in Chinese 10 Jul 80 p 3

[Article by Zhao Jinliang (6392 6930 5328): "Pay Attention to Hearing the Truth"]

[Text] Lately there has been a good deal of discussion on the importance of speaking the truth. Newspapers have also published articles on this subject. It is, of course, very important that we all speak the truth, not untruth. Here I wish to add that it is just as important to promote the habit of listening to the truth as that of speaking the truth.

What makes people lie and why are lies so prevalent? The problem is just as much a fault of the speaker as the habit of certain comrades, particularly certain leading comrades, who do not listen to the truth, who like to be told the untruth and believe in the untruth, and who let the liars benefit from their falsehood. If we are to encourage the telling of truth, we must not only encourage the truthful speakers but also find an audience for them. In a sense, unless our party is all ears for the truth, there is no way we can revive and develop the virtue of truthfulness.

Truthfulness has two meanings: one is to tell it as it is, to call a spade a spade. There is no exaggeration of our achievement, there is no hiding of our faults. There is no distortion of facts, just a presentation of facts as they are. The other is to speak one's mind. It means honesty and candidness in expressing one's true feelings about certain people, certain things and certain problems. The words come straight from the heart. Our souls are completely bared. When we listen to the truth, it means opening our ears to the plain statement of facts and to the words from the heart. Some comrades only listen to what they like to hear and make a judgement on the basis of their personal likes and dislikes. They often mistake lies for truth and sneer at truth as lies. This is totally wrong. What is music to the ear is not necessarily the truth. The truth is not always pleasant to hear. Some comrades are all ears when there is talk about achievements, about advancements, about smooth performance, and about successes. They close their ears to any mention of shortcomings, backwardness, hardship and problems however true they may be. Some comrades enjoy listening to those who agree with them, and who compliment them and flatter them. They get upset and refuse to listen to unfavorable comments, criticism and

complaint. Obviously this is not the right attitude. We must realize that constant good news, constant reports of success, sweet talk and flattery, no matter how pleasant they may be for the ear, are often unreal. On the contrary, straight talk may be unpleasant to the ear but is good for the soul. Some sharp and unpleasant words are needed when presenting certain facts. This is because the facts of life are not always gratifying, therefore the words that speak those facts cannot always be appetizing. Everything has two sides, a good side and a bad side, a bright side reflecting progress and a dark side reflecting backwardness, a side showing smooth performance and a side showing difficulties and obstacles. If we want the whole truth, we must lend our ears to both sides of a story and to both pleasant and unpleasant words.

Straight talk does not necessarily mean complete truthfulness. For one reason or another, a person's opinion may be totally correct, partially correct, or totally incorrect. Straight talkers like to get things off their chest, with no pretending, no beating around the bush, no bragging and no cheating. They say what is on their mind. There is nothing wrong with them. In fact, we must encourage them to speak out by listening closely to what they have to say, regardless of whether they make sense or not. This way we can understand their way of thinking and their true feelings. If we refuse to listen to them, how can we formulate a program of ideological education that will suit the public? If we will listen only to correct opinion and not incorrect opinion, and if we reject an incorrect opinion outright and take the speaker to task for expressing it, we will only discourage the straight talkers from speaking their mind and turn them into "evasive talkers."

When we listen to the truth, we must not stop at listening. We must also think and observe. If there are truth and untruth in real life, we as listeners must have the ability to distinguish between them. First, we must think it over and determine whether the speakers are being factual and truthful. It is not right to accept a one-sided story as truth and readily act upon it. From time to time we must get a second opinion or hear the other side of the story, or even do some investigation and study on our own, before we make a judgment. Second, we must match words with deeds. Confucius said: "Listen to what one says and then watch what he does." These words still ring true today. Some people say nice things, talk big, and promise this and that, but they do not mean what they say and have no intention of keeping their words. Even if what they say makes sense, it is still a deception. These people must not be trusted. In fact, they should be subjected to severe criticism. It is important for every comrade, especially those in leadership positions, to develop the habit of listening to the truth. The importance is two-fold: on the one hand, our listening enables us to understand the true feelings of our cadres and the masses as well as the facts as they are. With such understanding, we can make the right plans, carry them out properly, and accomplish what we set out to do. On the other hand, once the leaders prove themselves to be upholders of democracy, good listeners and champions of truth, the cadres and the masses will feel

free to speak out and to report the facts as they are, and their willingness to speak the truth will grow. Otherwise, if the leaders are bureaucratic and isolated from the public, ready to listen to and accept untruth, and generous in dispensing favors to those who speak untruth, they are in fact penalizing truthfulness and indulging falsehood. Certain self-serving and unscrupulous individuals, seeing this weakness in their leaders, will say only what their leaders want to hear, make up stories and use flattery to mislead their leaders into one blunder after another. There were many such cases in history as well as in real life. Therefore, the importance of listening to the truth is no small matter. It is a vital issue that affects the image of our party and our execution of the "Guidelines on How to Achieve the Four Modernizations."

9055

CSO: 4005

PARTY AND STATE

INTELLECTUALS' WAGES, STATUS MUST BE RAISED

Beijing RENMIN RIBAO in Chinese 7 Aug 80 p 4

[Article by Li Chun (2621 2504): "It Is Necessary To Show Concern for the Livelihood of Intellectuals"]

[Text] Since the smashing of the "gang of four," the party's policy toward the intellectuals has gradually come into force. Many intellectuals feel extremely grateful, and have instantly enhanced their sense of responsibility as masters of society. Quite a number of them are working diligently day and night, determined to devote themselves to the sciences and to the four modernizations.

However, there are still a number of problems. For instance, with respect to training the intellectuals, managing their affairs, and employing and taking care of them, things have not turned out entirely as one would have wished. Recently, during a conversation with some intellectual friends, they discussed with me quite a number of problems to be solved. They said that though they are now "red No 3," they are still "poor No 3." Is this not like Feng Huan [7458 7536] tapping the hilt of his sword and singing--poor but waiting for an opportunity to advance in life"--to reach out for a yard after taking an inch? In my opinion, this is not the case.

In complaining about being "poor," they were talking mainly about their livelihood. The livelihood of intellectuals, especially of the middle-aged, is truly fairly "poor." First, their wages are low and their income is scanty. The actual income of most intellectuals is often about one-third less than that of workers of the same age. The wage readjustments made on several occasions in recent years were not applicable to the intellectuals, mostly because of their short duration of service. (For people who are the same age, the longer their length of schooling, the shorter must be their length of service.) Even for those with longer years of service, since they were not engaged directly in material production they were looked upon as "having made no clear contributions" and were not given promotions. The majority of them have parents to support and children to take care of, so they have never been able to make ends meet. Secondly, their living conditions are too poor. Their living quarters are crowded, many people go very far to work and cannot

return home during the noon break, and the offices where they work have no accommodations for them to rest after lunch. Very often they voluntarily work overtime and thus have no time to do their household chores, buy food from the market, or cook meals. They cannot eat and drink properly, and live in hunger and cold. Thirdly, they have difficulties in their work. Most of them do not understand, nor do they have time to study, the "art of establishing ties," which is very prevalent these years. When they are handling affairs without any "person of common interest," they will always run into snags and be failed everywhere.

As regards "poverty," the overwhelming majority of intellectuals can face the situation squarely. They understand the difficulties of the state, see correctly the realities of society, cautiously restrain themselves, and would rather be like a candle burning to ashes than seek comfort, wealth, respect, and glory. Many of the intellectuals, such as Chen Jingrun [7115 2529 1387], become more determined by poverty without losing their aspirations. Others, such as Li Siguang [2621 0934 0342], are old but vigorous and always think about making greater achievements. There are even some people who, for China's good cause, are willing to give up excellent working and living conditions abroad, overcome their difficulties, travel far across the ocean, return to the motherland, and devote themselves to the four modernizations. How admirable are these noble qualities of our intellectuals, who suffer hardship in poverty, strive selflessly, but never utter a word of complaint!

However, those who are the leading comrades of all departments and units at all levels should show close concern for and deal carefully with the problems of the livelihood of intellectuals. At present, they should first do a good job of propaganda work with a view to straightening out public opinion and correcting concepts concerning intellectuals in all quarters. Secondly, they should do a solid and concrete job of the work of organization and logistics, and help the intellectuals solve their specific difficulties. They should encourage all quarters to serve the scientific, cultural and educational workers, fully use the facilities and actively create more such facilities, and try by all means to help them improve their livelihood. Thirdly, they should study and change certain current irrational policies and replace them with scientific policies that will encourage people to learn and progress. Doing so will help the intellectuals to concentrate their energy and, with undivided attention, to make a success of their vocational work, and it will also help to bring about the social fashion of "admiring learning" and to attract more people to scale and peaks of science and culture. In a word, this helps to produce talents and results quickly. If [it is a case of] the more the knowledge, the "poorer" the livelihood; the longer the years of study, the lower the wages, then it almost means advocating ignorance and encouraging illiteracy. If things go on like this, certainly it will be difficult to produce talented people and difficult to get results, and it will be hopeless for the four modernizations.

It has always been true that one's status is linked with one's role, and that rights go along with duties. It should be all the more so under the socialist system. In order to give play in socialist construction to the role of intellectuals as persons to guide and command (this is the viewpoint of Lenin and Stalin), it is necessary to give them the social status they should have. To get them to take up the duties of fostering and promoting the modernization of science and technology, it is necessary to give them corresponding political and economic rights. If we talk only about their role and duties but not about their status and rights, turn a blind eye to the poor plight of the intellectuals, and turn a deaf ear to their proper demands, it will almost be like "making the horse run without allowing it to graze." To quote a statement by Han Yu of the Tang Dynasty: "Whip a horse without any good reason, feed a horse without making the best possible use of it, and loudly urge on a horse without knowing its language." ("Miscellanies, No 4") In this case, though there is a famous horse, it "has not enough to eat, becomes weak, cannot show its ability and beauty, and will not be equal to even an ordinary horse. It can hardly be expected to run a thousand li in a day!"

Although the Party Central Committee has repeatedly laid stress on the issue of intellectuals, especially on questions of their rights and status, there are still some comrades, especially some leading comrades, who have not yet truly straightened out their thinking and understanding. Take wages and remuneration as an example. After bringing order out of chaos on the question of distribution some comrades now are not afraid of workers becoming well-to-do and also are not afraid of peasants becoming well-to-do. However, if someone suggests raising the wages and remuneration of intellectuals to help them also become well-to-do, these comrades will be stunned. Either they are unwilling or they dare not do so. Among those who are unwilling, some people say that the work of intellectuals is "light and leisurely" and not as heavy as that of workers and peasants, and so their wages are already good enough. Others say that if their remuneration is high, they will easily become "intellectual aristocrats." As a matter of fact, they don't understand the hardship and complexity of the mental labor of intellectuals, and they even harbor the prejudices of despising knowledge, looking down upon science, and discriminating against intellectuals. Those who "dare not" are afraid of taking on the bad name of "fostering intellectual aristocrats" and relying heavily on the service of "bourgeois intellectuals" and "reactionary academic authorities." This proves that the pernicious ultraleft influence of Lin Biao, Jiang Qing, and like ilk in trampling on and persecuting the intellectuals is still far from being liquidated, and that the task of emancipating thought remains very great. In a certain sense, this is the key to giving full play to the role of the intellectuals, and it cannot be treated lightly.

PARTY AND STATE

BRIEFS

XIZANG CPPCC DELEGATION--The 36-member Xizang Autonomous Regional CPPCC Committee visiting group with Cui-ke Dun-zhu-cai-ren, vice chairman of the regional people's congress Standing Committee and member of the regional CPPCC committee Standing Committee, as its leader and Sengqen Losang Gyancan, vice chairman of the regional people's congress Standing Committee and vice chairman of regional CPPCC committee, and Jiang-zhong Zha-xi-duo-ji, vice chairman of the regional CPPCC committee, as deputy leaders returned to Lhasa recently after winding up visit and study tour to Chengdu, Nanjing, Shanghai, Fuzhou, Xiamen, Tianjin and Beijing. On 1 September, the regional CPPCC committee Standing Committee held a discussion meeting to hear reports on the tour. Responsible comrades of the regional CCP committee, people's congress Standing Committee and people's government were present to report. [OW111411 Lhasa Xizang Regional Service in Mandarin 1100 GMT 4 Sep 80]

GANSU NATIONAL DAY DELEGATION--A 25-person Gansu provincial national day minority study-visit group headed by (Sa Yuxu), chairman of the Gansu Provincial Nationalities Affairs Committee; (Jia Side), chairman of the Standing Committee of the Linxia Hui Autonomous Prefectural People's Congress; and (Ma Jicheng), vice president of the China Islamic Association, departed Lanzhou for Heilongjiang, Jilin and Beijing on 1 September. This study-visit group is composed of cadres, technicians and commune members of 9 minority nationalities from 10 prefectures, autonomous prefectures and municipalities in the province. Before their departure, Wang Bingxiang, Standing Committee member of the Gansu Provincial CCP Committee and provincial deputy governor, received all group members. [SK072128 Lanzhou Gansu Provincial Service in Mandarin 1125 GMT 4 Sep 80]

GANSU PERSONNEL AFFAIRS CONFERENCE--The Gansu provincial personnel affairs conference was held 21-30 August in Lanzhou. This was the first conference of its kind in 15 years. The conference contended that with the shift in the emphasis of party work, personnel departments should help party organization departments reform the cadre structure so as to establish a force of professional, competent cadres who uphold the socialist road. Many problems persist: ossified thinking, the one-sidedness of metaphysics, a feudal ideology, conventional thinking and inhibitions and the force of habit. Personnel work is beset with irregularities such as personal connections and backdoor dealings,

overemphasis on hiring those with personal connections and the exclusion of persons with professional knowledge and special skills. These irregularities must be resisted and corrected. Cadres in charge of personnel work must heed party discipline and state law and eliminate these practices. [SK062305 Lanzhou Gansu Provincial Service in Mandarin 1125 GMT 5 Sep 80]

LIAONING YOUNG CADRES--As of early August, Liaoning Province had promoted 3,868 young and middle-aged cadres to leading posts at or above county-level organs. It is anticipated that by the end of 1980, about 1,000 persons will be selected to reinforce the leading bodies above county-level organs; 346 persons have already been selected. It has been decided that about 16 counties in the province will have one or two cadres under 45 years of age serving in the first and second leading posts by the end of this year. [Shenyang Liaoning Provincial Service in Mandarin 2200 GMT 4 Sep 80 SK]

LIAONING CCP COMMITTEE DELEGATION--The Liaoning Provincial CCP Committee delegation led by Zhang Zhengde, secretary of the provincial CCP committee, and (Li Zhongye), first secretary of the Anshan Municipal CCP Committee, returned to Shenyang by train 4 August after completing its friendly visit to North Pyongyan Province, DPRK. [SK052045 Shenyang Liaoning Provincial Service in Mandarin 2200 GMT 4 Sep 80]

LIAONING RECEPTION--On 7 September leading comrades from the Liaoning provincial and Shenyang municipal party, government and army organs as well as from the Shenyang PLA units, including Chen Puru, Zou Yan, Shen Yue and Zhang Tiejun, cordially received the heads, deputy heads and representatives of various minority nationalities from minority delegations which are visiting Liaoning Province. These visiting minority delegations are from the Xizang Tibetan Autonomous Region and from Sichuan, Yunnan, Guizhou, Zhejiang, Fujian, Jiangxi, Hebei and Henan provinces. During the reception, Chen Puru, secretary of the Liaoning Provincial CCP Committee and governor of the provincial people's government, extended warm welcome to the visiting comrades on behalf of the Liaoning provincial and Shenyang municipal CCP committees, the Standing Committees of the provincial and municipal people's congresses, the provincial and municipal people's governments, the provincial and municipal CPPCC committees, the Shenyang PLA units and the provincial military district. [Shenyang Liaoning Provincial Service in Mandarin 2200 GMT 7 Sep 80 SK]

JILIN PEOPLE'S CONGRESSES--Changchun Municipality in Jilin Province completed the elections of deputies to county and district people's congresses on 4 September. A total of 3,222 deputies were elected by secret ballots. [SK090045 Changchun Jilin Provincial Service in Mandarin 1100 GMT 7 Sep 80]

HUNAN URBAN WORK CONFERENCE--From 16 to 23 August, the Hunan Provincial CCP Committee and the provincial people's government held a conference on urban work to sum up and exchange experiences and study how to further improve urban work and management. The participants said that to reaffirm urban planning, it is necessary to first formulate the scale of urban developments and follow the principle of developing more small cities and townships. Generally, the population of the cities and townships should be around 200,000. The scale should be formulated from the very beginning, so as to avoid blind planning. It is necessary to be economically rational and technologically advanced, pay very serious attention to saving electricity and speedily develop the cities in accordance with the plans and proportions. It is also necessary to base things on existing foundations, give play to the strong points and avoid the weak ones, make better use of local resources and increase production by relying on tapping potential and technical innovation. [Changsha Hunan Provincial Service in Mandarin 1100 GMT 29 Aug 80 HK]

HUNAN NEWSPAPER READERS' LETTERS--In accordance with the instructions of the Hunan Provincial CCP Committee, the general office and propaganda department of the provincial CCP committee issued a notice on seriously handling the people's letters that appear in the party newspapers. The notice revealed that most units are now handling such matters solemnly and seriously. However, some units still have not paid serious attention to it and cannot handle it correctly. With cases which should be solemnly dealt with, some units failed to do so, while others avoided doing so and some even covered them up. In some cases, the writers were being retaliated against, causing definite damage to the party's work and giving it a bad image among the masses. The party organizations at all levels must seriously handle the people's letters and appoint a person to be specifically responsible for them. The leadership must be personally concerned about it. The results of handling these letters which were openly published in newspapers must also be published in newspapers. [Changsha Hunan Provincial Service in Mandarin 2315 GMT 27 Aug 80 HK]

HUBEI RURAL CYL CONFERENCE--The Hubei rural CYL work conference ended in Huanggan County on 28 August. The participants pointed out that the implementation of the economic policy has speeded up development in the countryside. It is necessary to do CYL work in the basic-level units, persist in reforms and fully enliven the scientific research work in the countryside. In launching the activities to be the shock troopers in the new long march, the young people in the countryside must persist in such activities. However, they must not engage in formalism. The numerous junior and senior middle school graduates who have returned to the countryside must have jobs. The CYL organizations must also be concerned about their growth. It is also necessary to help the young people to solve the problems of families, marriage and love. During the conference, Wang Qun, deputy secretary of the provincial CCP committee, spoke. [Wuhan Hubei Provincial Service in Mandarin 1100 GMT 30 Aug 80 HK]

HUBEI LEADER MEMORIAL SERVICE--Li Minghao, member of the Fifth National CPPCC Committee and vice chairman of the Fourth Hubei Provincial CPPCC Committee, died of illness on 25 August 1980 in Wuchang, aged 83. A memorial service was held at the hall of the provincial CPPCC in Wuchang on 30 August. [Wuhan Hubei Provincial Service in Mandarin 1100 GMT 31 Aug 80 HK]

HENAN DISCUSSION MEETING--The Standing Committee of the Henan Provincial People's Congress held a discussion meeting on 3 September to discuss the provisional PRC regulations on lawyers. It was attended by some of the Standing Committee members, the responsible persons of the provincial judiciary and civil affairs departments and the representatives from the relevant units and departments. The participants pointed out at the meeting that the promulgation of the regulations is important for strengthening the legal system and judiciary work and will play an important role in the people's political life. [OW111427 Zhengzhou Henan Provincial Service in Mandarin 1100 GMT 5 Sep 80]

CSO: 4005

MILITARY AND PUBLIC SECURITY

SICHUAN AIR FORCE UNIT TRAINS FIRST GROUP OF TIBETAN PILOTS

Chengdu SICHUAN RIBAO in Chinese 6 Aug 80 p 3

[Article: "First Group of Tibetan Pilots Trained"]

[Text] A certain air division of the PLA air force stationed in Sichuan recently announced some good news that the first group of Tibetan pilots has successfully completed their last training course of flying in four kinds of weather conditions which consist of flying in daytime, nighttime and in clear and adverse weather conditions, and they have achieved all-weather operation and combat standards.

The average age of this group of Tibetan pilots is 25 years old and they are a part of a larger group of minority pilots recruited through the beloved Premier Zhou's suggestion when he was alive. After their arrival to the air force unit stationed in Sichuan, the party committees at various levels organized them to study the basic principles of Marx-Leninism and Mao Zedong Thought, and the unit made special efforts to write teaching materials on aviation theories for them and selected instructors with rich experiences to direct them in study and training. Moreover, with respect to the customs and practices of various nationalities, the unit created fine conditions for them in their study and livelihood.

Tibetan pilots Luo Ga, Liu Jian and Liu Dongjiu said: "We absolutely cannot disappoint the premier's hopes and the party's concern and must become able pilots to win honor for the Tibetan people." They conscientiously and diligently studied the Chinese language and aviation theories and rigorously trained in flying skills, devoting themselves wholeheartedly to the cause of flying. By virtue of their diligent studies and success in overcoming one obstacle after another, all of them have chalked up 100 percent in high quality and safe flying days. On one occasion, Luo Ga was flying in adverse weather conditions when suddenly his radio contact was cut off. Flying in poor weather conditions with only 2 to 3 kilometers of visibility, he nevertheless remained calm and flew the fighter aircraft safely back to base under the situation of having no ground command and guidance. On one occasion, Liu Jian was flying in adverse weather conditions at night when the left engine of his plane suddenly stopped. It was hard to control the plane lopsided. He and the instructor coordinated their efforts and flew the plane through the cloud and fog and used one engine to land safely. He was awarded a meritorious citation, third class.

CSO: 4005

MILITARY AND PUBLIC SECURITY

BRIEFS

SHENYANG PUBLIC TRIAL--On 4 September the Shenyang Intermediate People's Court, Liaoning Province, held a public trial to pass a death sentence on (Zhao Baoyu), a murderer who killed a shopkeeper in the course of an optical shop robbery on 18 October 1979. The Liaoning provincial public security organ cracked this robbery case on 11 July 1980 and convened a public trial. More than 1,000 observers attended the trial. [Shenyang Liaoning Provincial Service in Mandarin 1100 GMT 4 Sep 80 SK]

HUBEI SOLDIERS FLOOD RESISTANCE--The Wuhan PLA units, the air force of the Wuhan PLA units and the Hubei military district have mobilized their units and militia to fight floods and insure the safety of the people's lives and properties. In the past few days, leaders of these units have gone to embankments in Changjiang to investigate the flood situation. At the same time, the soldiers have actively supported the people in the affected areas to prevent flood and drain the water-logged land. The Wuhan PLA units have helped the people in Hanyang County recover 2 million jin of maize. [Wuhan Hubei Provincial Service in Mandarin 1100 GMT 31 Aug 80 HK]

CSO: 4005

SOCIOLOGICAL, EDUCATION AND CULTURE

FIRST PUBLIC OPINION POLL CONDUCTED IN SHANGHAI

Shanghai JIEFANG RIBAO in Chinese 8 Jul 80 p 2

[Article: "Shanghai Workshop Sponsors First Public Opinion Poll"]

[Text] What is your present most urgent need? Your answer must be one of the six alternatives listed as follows: 1) education; 2) an ideal job; 3) pay hike; 4) an ideal companion; 5) a home; 6) a complete set of new furniture.

This was one of six questions contained in the first public opinion poll conducted by the branch of the Chinese Communist Youth League of the workshop no 2 of the Shanghai no 2 battery plant. The five other questions were: What is your faith? Do you believe that the four modernizations can be accomplished? What objectives are you trying to achieve during the 1980's? Do you have any complaints to make? Respondents to this poll were CYL members and were not required to sign their names at the end of the questionnaire, so that they could feel free to answer it as sincerely as possible. Some CYL members even brought the questionnaire home so that they could think it over carefully. Their answers to this poll represented a cross-section of the genuine view of our younger generation on the current situation, after having suffered 10 years of disorder.

This poll was conducted not to sample public opinion alone. Its primary aim was to inspire the youngsters to tell what they really have in their minds. Another aim was to help them raise their political consciousness, achieve a common understanding of the current situation, and arrive at a correct answer to the problems they face today. Their original answers to the questions have been carefully analyzed and grouped into 10 thought-provoking questions as subjects of further discussion by youngsters at the workshop. The CYL branch has also organized the respondents to the poll to study these 10 questions and to answer them one by one in their own equitable way.

The 10 questions have become subjects of animated debate among the members of the CYL branch, thus introducing an exciting element into their daily

activities. In order to seek truth from facts, many youths have debated one another not only at their group discussion meetings but also at their workshop and dining tables.

One day, the CYL branch scheduled a discussion meeting for 4 pm, 2 hours after the close of their workshop. They came to the meeting immediately after taking showers. The central theme of discussion at that meeting was the question: Since communism cannot be realized in the immediate future, what should we do now? A young lady said: "As individuals, we should be realistic and should not be fooled by promises that cannot be delivered." This remark immediately drew fire. Dong Qinkuang [5516 0530 0562], a youth who spent 7 years in the Da Xingan Ling forest area, disagreed with this "selfish way of thinking." He said: "Since the revolutionaries of the older generation had sacrificed their lives for the sake of our country, we must work hard to accomplish the four modernizations. In cherishing the memory of their achievements in creating happiness for us, we should try our best not to hand a disaster down to the generations to come."

Some youngsters said: "Because we cannot count on the support of our fathers, we must stand on our own feet in raising families of our own. To sustain our own families, we must work hard 8 hours a day in hopes of winning more bonuses, and we must devote spare time to sideline production in order to supplement our regular income." Some young opponents of this idea held that youngsters should aim high to foster lofty ideals; they should not allow the idea of building "small cozy families" and self-interest to prevent them from thinking and doing something big. A lively debate produced this consensus: Everyone has a legitimate right to seek a better and more comfortable life. But it is a shame to envy a bourgeois way of life. Only by accomplishing the four modernizations can we bring a better life to the generations to come. At this time, Wang Minjuan [3076 2404 1227], secretary of the CYL branch and female worker of an equipment maintenance group, urged youngsters to plant and grow more shady trees to shield the younger generation. In this connection, she said: "As members of this generation, we are fortunate to be able to enjoy the shady breeze under those tall socialist trees cultivated by many revolutionary martyrs. They displayed a revolutionary spirit and sacrificed their lives for the communist cause when they were younger than we are. Today, we youngsters should emulate this revolutionary spirit of self-sacrifice by planting and growing more trees and make contributions to the development of the four modernizations and the communist cause."

This public opinion poll has received a favorable response from CYL members and youngsters. They described this activity as a step in broadening the vision of their future, and in cultivating new ideals. Some CYL members have pledged to study science and technology and to do a good job in production. This activity has also stimulated a newly recruited young worker to apply for CYL membership. This public opinion poll marks only a good beginning. The CYL branch is prepared to lead CYL members and youngsters to further discuss problems reflected in the poll. Only in this way can the CYL gradually arm its members with the communist philosophy of life and inspire them to serve the great cause of the four modernizations.

9574

CSO: 4005

SOCIOLOGICAL, EDUCATION AND CULTURE

BRIEFS

YUNNAN VILLAGE LIBRARY--Kunming, 4 Sep (XINHUA)--The Heshun library, the largest village library in China, has played an important role in raising the educational and cultural level of the peasants of Heshun people's commune, situated in the southwestern corner of Yunnan Province. The commune has a population of 5,000. Ninety percent of the adult members have an educational level of junior middle school. The commune has produced several hundred college students. Only 77 people are illiterate. The library, established in 1928, has a floor space of more than 1,000 square meters, with four rooms housing the stacks and two reading rooms. It has more than 40,000 books which include rare ancient books, local historical records from the Qing Dynasty, and contemporary books and journals. It has made a speciality of collecting Chinese journals published between 1911 and 1949. The government has allocated funds for maintenance of the library and provided it with some books. [Beijing XINHUA in English 1249 GMT 4 Sep 80 OW]

YUNNAN EDUCATION MEETING--On 31 August, the Yunnan Provincial CCP Committee held a meeting on education work to discuss the issues of education and science and technology. The participants demanded that the party committees at all levels include education work in their important daily agenda. They pointed out that education work must conform with socialist modernization and strive for a great development in the 1980's. Education and science must have long range plans. It is necessary to pay very serious attention to building the ranks of teachers. The locations of ordinary middle schools must be properly readjusted. It is also necessary to strive to run the technical secondary schools and enhance the cultural and scientific levels of the staff and workers. [Kunming Yunnan Provincial Service in Mandarin 1100 GMT 2 Sep 80 HK]

TIANJIN UNIVERSITY FIRE--A conflagration broke out at Tianjin University 2 September. Tianjin mayor Hu Qili, who was attending the third session of the Fifth National People's Congress in Beijing, rushed home to help fire victims solve housing and living problems. [Tianjin City Service in Mandarin 2330 GMT 4 Sep 80 SK]

BEIJING TOURISM COLLEGE--Beijing, 3 Sep (XINHUA)--Beijing No 2 Foreign Languages Institute's branch school in East Beijing is to be expanded into a college of tourism as part of a plan to train personnel for China's fast growing tourist industry. This was revealed at the inaugural meeting of the preparatory committee for the Beijing college of tourism held at the workers stadium here this afternoon. The 550 students now studying languages at the branch school will also select subjects relating to tourism, including management of the industry, guide and interpreter services, and economics. Zhang Zhongshi, director of the Beijing administration, told today's meeting that the number of foreign and overseas Chinese visitors to Beijing had almost doubled in the past few years and the capital's tourist industry fell far short of their needs. "In order to make the tourist industry a major undertaking in the capital, we must build more tourist hotels and train more competent personnel," he said. [Beijing XINHUA in English 1226 GMT 3 Sep 80 OW]

QINGHAI PRIMARY EDUCATION--Qinghai Province has set up a number of key primary boarding schools in minority areas this year. The provincial party committee has solicited opinions regarding expanding primary school education in minority areas at an enlarged standing committee meeting held earlier this year. Afterwards, Ma Wanli, deputy provincial governor, presided over a conference of responsible persons from departments concerned to discuss minority education. The provincial authorities have appropriated 3.2 million yuan on two occasions this year for the six autonomous prefectures to set up or expand over 30 boarding primary schools. These schools can accommodate a combined enrollment of some 3,000 minority children. [Xining Qinghai Provincial Service in Mandarin 1100 GMT 5 Sep 80 SK]

HUBEI TOMB FIND--Wuhan, 11 Sep (XINHUA)--Fifteen Persian silver coins of the Sassanids have been found in a 1,300-year-old tomb in Hubei Province. Peasants digging a well in Anlu County chanced on the tomb. It was built for the wife of a prince of Wu named Li Ke, third son of Tai Zong (627-649) in the early Tang Dynasty, according to the inscription of the stone tomb tablet. The multi-chamber brick tomb in a large vertical earthen pit that is 34.4 meters north-south, 6 to 8 meters east-west and 4.5 meters deep consists of a main chamber, side chambers with funerary objects, the entrance passage and corridors. An integrated sewer conduit runs through various chambers. Archeologists also found more than 400 gold and silver objects, pottery and porcelain, bronzes, pearls and jade objects. [Beijing XINHUA in English 0747 GMT 11 Sep 80 OW]

SHANGHAI TV PROGRAMS--Shanghai, 5 Sep (XINHUA)--Beginning New Year's Day next year, Shanghai television station will broadcast additional television programs on Channel 20. For this purpose, Shanghai's television industrial departments, with support from the Fourth Ministry of Machine Building and the State Bureau of Broadcasting and Television Industry, are producing the all-channel television sets which can receive television programs on Channel 13 and above. The older existing models, too, are being remodelled so that they can receive television programs on the new channel. A 12-inch all channel (Channel 1 to Channel 48) black and white television model produced by Shanghai will soon be on the market. [Beijing XINHUA Domestic Service in Chinese 0112 GMT 5 Sep 80 OW]

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Oct. 1, 1980